Fenelon.

316

THE MAXIMS OF THE SAINTS EXPLAINED,

Concerning the

Interiour LIFE.

By the Lord ARCH-BISHOP of *CAMBRAY*, &c.

To which are added,

Thirty-Four *ARTICLES*, By the Lord ARCH-BISHOP of *PARIS*, the Bishops of *MEAUX*, and *CHARTRES*, (that occasioned this Book,) also their Declaration upon it.

Together

With the *FRENCH*-KING's and the ARCH-BISHOP of *CAMBRAY*'s Letters to the POPE upon the same Subject.

LONDON,

Printed for *H. Rhodes*, at the Star, the Corner of *Bride-Lane* in *Fleet-Street*, 1698.

17473

BRISTOL MUSEUM — and — REFERENCE LIBRARY

1ts

25

242

card

4058

THE PREFACE.

I Always was of Opinion, Men ought both to Speak and Write concerning the internal Life, with all the moderation imaginable, and though the same includes nothing but what is clearly conformable to the immutable rule of Faith and Evangelick Obedience; yet to me it appears very manifest, that this matter requires a kind of secret and wary management: the generality of Readers are not at all prepared for such strong sort of Readings: Its the way to expose the most pure and Sublime part of Religion to the derision of of prophane Spirits, in whose sight the mystery of Christ Crucified, is no other than a Stumbling-block of Offence, and meer folly: This is to commit the ineffable secrets of God in the heart, to the hands of the most unthankful and most un-

experienced Men, who are not capable of any benefit or edification thereby: On the other hand, 'tis to lay ſnares for all thoſe that are uncredulous and diſcretionleſs, in order to fall to illuſion; for they preſently imagine themſelves to be in all thoſe ſtates that Books repreſent unto them, and from thence become viſionaries and unteachable; whereas, if they ſhould be kept in ignorance of all thoſe ſtates which are above theirs, they could not fall upon thoſe ways of diſintereſted Love and Contemplation, but by the ſole attraction of Grace, without their imaginations, heated with reading, having any ſhare therein. Hence it is, that I am perſwaded Men ſhould be as ſilent as poſſible in this matter, for fear of overexciting the Curioſity of the generality of Mankind, who have neither experience nor a ſufficient light of Grace to examine the works of the Saints; for the Carnal Man can neither diſcern nor taſte of the things of God, ſuch as are the internal ways ſpoken of. But ſeeing this part of Curioſity for ſome time paſt is become in a manner univerſal; I think it will be as neceſſary to ſpeak, as it might have

been

been wiſhed Men would have held their Tongues.

My Deſign in this Treatiſe, is to explain the experiences and expreſſions of the Saints, in order to prevent their being expoſed to the ſcorn and deriſion of wicked Men; but at the ſame time I would lay open to myſtical Men, the real meaning of theſe holy Authors, to the end, the true value of their expreſſions may be made known unto them. When I ſpeak of holy Authors, my meaning is, to confine my ſelf to thoſe that are Canonized, or whoſe memories have a ſweet ſmelling ſavour in all the Church, and whoſe Writings have been ſo ſolemnly approved of without any Contradiction: I ſpeak of no other than thoſe Saints who have been Canonized or admired by the whole Church, for having themſelves practiſed, and cauſed their Neighbour to practiſe a kind of ſpirituality, that is ſcattered up and down through the body of their Writings. Its undoubtedly unlawful for us to reject ſuch Authors, or to accuſe them of innovating any thing againſt the courſe of Tradition.

I am about to ſhew how far theſe holy Au-

thors have been from injuring the rule of Faith, and favouring illusion; I shall make appear to our mystical Men that I shall detract in nothing from all that which is Authorized by the Maxims and experiences of those Authors who are our pattern: I shall engage them into a belief of what I say, when I shew unto them the exact bounds these same Saints have set us, and beyond which it is not allowable for us to go. The mystical Men of whom I am speaking, are neither those Fanaticks nor Hypocrites, who conceal the mystery of iniquity under the notion of perfection: God forbid, that I should direct the word of truth to those Men who do not carry the mystery of Faith in a pure Conscience, they deserve no other then indignation and horror: I speak to the plain, open-hearted, and teachable mysticks; they ought to know that illusion continually follows the most perfect ways. Those execrable Men the false Gnosticks, *from the very beginning of Christianity, had a mind to mix themselves with the true* Gnosticks, *who were Contemplative Men, and the most perfect among the Christians: the* Begardians, *have in a false disguise imitated*

imitated the Contemplative of theſe laſt Ages, ſuch as St. Bernard, Richard *and* Hugh de *St.* Victor. *Its an Obſervation of* Bellarmine, *that the expreſſions of myſtick Authors have been often critificed upon, after an equivocal manner. It frequently happens,* (ſays he,) *in his Book,* de Script. Eccleſ. *that the expreſſions of thoſe who have written of myſtick Theology, have been condemned by ſome, and practiſed by others; becauſe they are not taken by every body in the ſame ſence. Cardinal* Bona, *in his* Compendium, *ſays alſo, that thoſe who are taken up with paſſive Contemplation are leſs able to expreſs themſelves, but more excellent in matters of practice and experience: In ſhort, there is nothing ſo hard as to give a right underſtanding of thoſe ſtates which conſiſt in ſuch ſimple and nice Operations, that are ſo far abſtracted from ſence, and to ſet always in the right place all the correctives that are neceſſary to prevent illuſion and to explain ſtrictly the true Syſtem of Theology. This is that which has given Offence to ſome Readers of myſtical Men's Books, and hath drawn divers others of thoſe Rea-*

ders into Illuſion; while Spain *in the laſt Age was full of ſo many Saints endued with wonderful Grace; the* Illuminates *were diſcovered in* Andalouzia, *who brought the greateſt Saints to be ſuſpected of unſincerity. Then it was, St.* Thereſa, Balthazar Alvarez, *and the Bleſſed* John de la Croix, *took upon them to juſtifie their Conduct and Innocency.* Rusbrok *whom* Bellarmine *calls a great Contemplative and* Taulere *that Apoſtolick Man ſo famous throughout* Germany, *have been Vindicated, the one by St.* Dennis le Chartreaux, *and the other by* Bloſius. *Neither has St* Francis de Sales, *been free from being contradicted, the Criticks having been unable to diſcern how to join exact and ſtrict Theology with that light of Grace that is moſt eminent: So it is, that the Chaff oftentimes hides the good Corn, and the pureſt Authors concerning the Internal Life, ſtand in need of an explanation, leſt ſome expreſſions taken in a wrong ſence ſhould alter the purity of the Doctrine.*

Theſe Examples ſhould make myſtical Men ſober and wary, if they are humble and teachable, they ſhould leave not only

Doctri-

Doctrinals to the entire decision of the Pastors of the Church, but also the choise of all those terms that are proper to express them by: St. Paul *would rather never eat meat than Offend the least of his Brethren, for whom Christ died. How can we then be tied to any expression that gives Offence to a weak Soul? Mystical Men therefore should take away all equivocal terms, when they know the same are abused, in order to corrupt the soundest Doctrine. Let those who have spoken after an improper and exaggerated manner, and without precaution, explain their meaning, and suffer nothing to be wanting for the edification of the Church; let those who have been erroneous as to main Doctrinals not content themselves with condemning the Errors, but let them confess they have believed them, and give the Glory to God; let them not be ashamed that they have erred, as being what is natural to the race of Mankind; but let them humbly confess their Errors, since they remain to be no longer theirs, after they have made an humble Confession of them. Its in order to distinguish Truth from Falshood in so nice and*

important a matter, that two great Prelates have Publiſhed Thirty-Four Articles, that in ſubſtance contain all the Doctrine of the internal life; and I have no other deſign in this undertaking, than to give a larger Explanation of the ſame.

All theſe Internal ways have a tendency to pure or diſintereſted Love. This pure Love is the higheſt degree of Chriſtian perfection: It is the end or boundary of all the ways known unto the Saints. Whoever allows of nothing beyond that, contains himſelf within the bounds of Tradition. Whoever exceeds this bound is already out of the way. If any one ſhould doubt of the Truth and perfection of this Love, I make an offer of ſhewing an univerſal and clear Tradition for it, from the times of the Apoſtles to that of St. Francis de Sales *without any interruption; and I will thereupon publiſh, when I am deſired to do it, a Collection of all paſſages out of the Fathers, School-Men, and holy myſticks, who unanimouſly ſpeak of it. It will appear from this Collection, that the Ancient Fathers ſpoke as vigorouſly to the matter as St.* Francis de Sales, *and that they for the diſintereſt of Love, have made the ſame*

ſame Suppoſitions concerning Salvation, that our diſdainful Criticks ſo much laugh at, when they meet with them in the Writings of the Saints of the laſt Age: Even S. Auguſtine *himſelf, whom ſome have taken to be an Oppoſer of this Doctrine, hath taught it as much as any other. It's true, indeed, the main Thing is to explain this pure Love aright, and to mark out the exact Bounds, beyond which its Diſintereſt could never go: The Diſintereſt thereof, can never exclude the Will from loving God without Bounds, neither in regard to the Degree, nor the Duration of that Love; This can never exclude a Conformity in us to the good Pleaſure of God, who not only wills our Salvation, but would have us will it with him for his Glory. This Diſintereſted Love, is always tied to the written Law, performs entirely the ſame Acts, and exerciſes the ſame diſtinct Vertues, as Intereſted Love does, with this only Difference, that it doth exerciſe the ſame in a ſimple and peaceable Manner, and ſuch as is diſengaged from every Motive of Self-Intereſt.*

This holy Indifference that is ſo much praiſed by St. Francis de Sales, *is nothing*

elſe

else but the disinterest of this Love, which is always indifferent, and without any interested Will for itself; but the same is always determined to, and positively wills all that God would have us do, according to his written Law, and that by the Attraction of his Grace.

In order to the attaining to this State, our Love must be purified, and all our internal Trials, are but the purification of it; even Contemplation itself, that is of a most passive Nature, is nothing else but the peaceable and uniform Exercise of this pure Love; We cannot insensibly pass from Meditation, wherein we perform methodical and discursive Acts, into Contemplation, whose Acts are simple and direct, but in proportion to our passing from interested to disinterested Love. This passive State, and Transformation, together with the Spiritual Marriages, and essential or immediate Union, are no other than the entire Purity of this Love; the Habit whereof, without being ever either invariable, or exempted from venial Sins, very few Souls are endued with. I do not speak of all these different Degrees, that are so little known to the Generality of the Faithful,

ful, but becauſe they are Conſecrated to us, by being made uſe of by a great many Saints whom the Church hath approved off, and have in theſe Terms explained their Experiences; neither do I relate them for any other end, than to explain them with the ſtricteſt Precaution. Finally, all theſe internal Ways tend to pure Love, as to their End; an habitual State whereof, is the higheſt Degree attainable in the Pilgrimage of this Life; it's the Foundation, and the top Stone of the whole Building: Nothing can be raſher, than to oppoſe the Purity of this Love, that is ſo worthy of the Perfection of our God, to whom all is due, and of his Jealouſie, which is a conſuming Fire. But again, there is nothing can be ſo raſh, as to go about to take away from this Love, the reality of its Acts, in the Practice of diſtinct Vertues, by a Chymerical refining of it. Laſtly, It will be no leſs dangerous, to place the Perfection of the Internal Life, in ſome myſterious State, beyond the Bound fixed to it of an habitual State of pure Love.

It's in order to prevent all theſe Inconveniences, that I have taken upon me to treat of the whole Matter in the following Arti-

cles,

cles, that are digeſted according to the various Degrees that have been remarked unto us, by Myſtical Men, in the Spirittal Life.

Every Article will conſiſt of two parts, the firſt will be the true one, which I ſhall approve of, and which ſhall contain all that is Authorized by the Experiences of the Saints, and purſuant to the ſound Doctrine of pure Love. The ſecond ſhall be the falſe part, where I ſhall exactly explain the very Place where the Danger of Illuſion lies; and as I ſhall give an Account alſo of what is exorbitant in every Article, I ſhall qualifie the ſame, and cenſure it according to the ſtrict Rules of Theology.

And thus the firſt part of my Articles will be a Collection of exact Definitions of the Saints Expreſſions, in order to reduce them all to an unconteſtable meaning, that can neither be liable to any Equivocation, nor alarm the moſt timorous Souls. It will be a kind of Dictionary for Definitions, in order to know the exact meaning of every Term: Theſe Definitions together, will make up a plain and compleat Syſtem of all the Internal Ways, including a perfect Unity, ſeeing the whole thereof will be clearly reduced to the Exerciſe

Exercise of pure Love, that has been as vigorously taught by all the Fathers, as by the more modern Saints.

But on the other hand, the second part of my Articles will shew all the Consequence of false Principles, that tend to create the most dangerous Illusion, against the Rule of Faith and good Manners, and that under a shew of Perfection. I shall endeavour in each Article, to point at the Place where the Equivocation begins, and to censure all that is ill, without in the least diminishing the Authority of the Saints Experiences. If our Mystical Men would give me Ear without prejudice, they would quickly apprehend what my Meaning is, and that I take their Expressions in a just extent of the true Sence of them: I'll even refer it to their own Judgment, if I do not explain their Maxims, with much more Exactness than most of them have hitherto done; because I have made it my principal Business to give their Expressions clear and exact Ideas, and such as are Authorised by Tradition, without weakning the Foundations of the Things themselves: All good Mystical Men, who love nothing but Truth, and the Edification of the Church, ought

ought to be ſatisfied with this Plan: I could have added hereunto a great many formal Paſſages out of the Ancient Fathers, as well as School-Doctors, and Myſtical Saints; but this Undertaking would engage me into ſuch Lengths, and innumerable Repetitions as frightned me from it, for the Reader's ſake; this is that which hath cauſed me to ſuppreſs the Collection of thoſe Paſſages, which I had already digeſted and ſet in Order. I do ſuppoſe, without any more ado, this Tradition to be conſtant and deciſive; and I have confined my ſelf to ſet forth here a clear Syſtem, and ſuch as is agreeable to Theological Definitions: Tho' the Drineſs of this Method looks like a great Inconvenience, yet it is leſs than that of a tireſome Length.

I have no more to do, than to practiſe this Plan, that I have given an Explanation of: I look up unto God, and not my ſelf, for Strength to do it, who is pleaſed to make uſe of the vileſt and unworthieſt Inſtruments: My Doctrine ought not to be mine, but that of Chriſt, who ſends forth Paſtors; be it far from me, to ſay any thing of my ſelf; may I not proſper, if while I am engaged

gaged in inſtructing others, I be not my ſelf the moſt teachable, and moſt ſubmiſſive Child of the Catholick, Apoſtolick, and Roman Church.

I ſhall begin my Work, with making a plain Expoſition of the different Sences that may be given to that we call, The Love of God; *in order to give a clear and diſtinct Underſtanding of the State of the Queſtions belonging to this Matter; then will the Reader meet with my Articles, which approves of what is true, and condemns every thing that is falſe, in each particular relating to the Internal Life.*

The

The INTRODUCTION.

WHen I conſider the many Differences that have hapned from Time to Time, between not only particular Perſons of the *Roman* Communion, but even whole Societies; particularly between the *Dominicans* and *Franciſcans*, and the *Jeſuites*, and almoſt all Others, about Matters of Faith, and other Religious Tenets, I cannot but admire at the Boldneſs of ſome of thoſe Gentlemen, who make their Unity to be a token of their Infallibility, and the divided Opinions of the Proteſtants, an evident Mark of the Falſity of their Belief: But ſurely, it is now high time they ſhould give over that fantaſtick Argument, ſince theſe ſort of Differences are more rife among themſelves, than any other Community in the World; and they may have Work enough to do, to turn their Pens that way, eſpecially ſince *Quietiſm*, and ſome other Opinions, in Conſequence of it, hath taken ſuch Root amongſt them, that even ſome of thoſe who are reckon'd the Pillars of the Church, ſeem to be as good as open Favourers of it, and would draw, if it were poſſible, his *Holineſs* himſelf, to be of the ſame Sentiments, and ſo to turn all at once Heretick.

But

But among all thoſe who have more openly eſpouſed theſe new Opinions, is the Lord Arch-Biſhop of *Cambray*, a Perſon of that Learning and Conſideration in his Countrey as to have been intruſted by the *French* King his Maſter, with the Education of the young Princes, the Dauphine's Sons. But how this Eminent Perſon came thus to expoſe himſelf will be ſomewhat worthy of our enquiry, before we proceed to give an Account of the oppoſition he hath met with, and other conſequences that have attended the Publiſhing of his Book, which is now preſented to the *Engliſh* Readers View, that he may paſs his Cenſure alſo thereupon.

There are but a few people that have not heard of *Molinos*, and his Doctrine of *Quietiſm*, ſome years ſince broached at *Rome*, and what induſtry was uſed by the holy Fathers Inquiſitors, to ruine both him and it; But how rigorous ſoever they ſhewed themſelves againſt the Author, they have not yet been able to ſuppreſs his Opinions, which not only have ſtill a being and conſiderable Fautors amongſt them in *Italy*, but the ſame or ſomething very like it, which we may call *Semi-Quietiſm*, upon the ſame account as ſome Ancient Hereticks were diſtinguiſhed with the name of *Semipelagians*, hath been able to make its way through the ſnowy *Alps*, and enter into the Kingdom of *France*, and agreed ſo well ſince with the

Soyl

Soyl of that Countrey, that it will not be quickly rooted out.

The Rulers of the *Gallican* Church began to be ſenſible pretty early, of this ſuppoſed growing Evil; but the occaſion of their taking a more publick notice of it, was, a certain Womans putting out a Pamphlet, called *A Short Method*, &c. and diſperſing ſome other Papers, ſavouring very much of *Quietiſm*, whom to reclaim from her error, they took care to appoint three Counſellours to admoniſh and inſtruct her, and to them the Arch-Biſhop of *Cambray* was added for a fourth: But which way things came to paſs, and what ſucceſs ſoever the firſt three might think they had upon the Woman, its likely ſhe brought over the fourth to the Opinion, (or ſomewhat that was near it, if he were not ſo before) She was accuſed of being guilty of; But this did not appear at preſent. However, ſome of the Clergy thought it high time to beſtir themſelves in the matter; and particularly the Arch-Biſhop of *Paris*, the Biſhops of *Meaux* and *Chartres*, did believe the foundation of their Church to have been ſo far ſtruck at by ſuch proceedings that they framed thirty four Articles, on the 16th and 26th of *April*, 1695. wherein they ſet forth what every Chriſtian ought to believe and act, and what to reject, as erroneous and noxious to the Souls of Men; Hereupon, the Arch-Biſhop of

of *Cambray*, led by what fate I know not, took upon him to compile this Work, Entituled, *The Maxims of the Saints Explained*, and therein to give a more full Explication of the ſaid thirty four Articles, but did it in ſuch a manner, as allarmed the whole body of the *French* Clergy, but more particularly, the Authors of the ſaid Articles, who with divers others failed not to make Complaints thereof to the King, and at the ſame time to importune him to commit the ſaid Work to Examination. The Arch-Biſhops of *Rheims* and *Paris* with the Biſhop of *Meaux*, an implacable Enemy to *Cambray*, were the perſons appointed for it, the effect whereof was the putting out of their Declaration, upon the ſame Subject wherein they fully ſet forth their ſentiments in relation to it. And as theſe Prelates diſtinguiſhed their Zeal in this manner, againſt this *Semi-Quietiſm*; the Biſhop of *Noyon*, about the ſame time, in his *Paſtoral Letter*, written in the Form of a *Preſervative, to keep the Clergy, and Faithful of his Dioceſs, in the holy Exerciſe of a ſolid and real Piety, againſt the pernicious Maxims of* Quietiſm, ſets himſelf againſt *Quietiſm*, in all the Branches of it: But tho' he would have the *Quietiſm* he darts his Thunder at, to be not that of *Molinos*, but this new ſort of *Semi-Quietiſm*; yet when he comes to a kind of an Explanation of it, he confounds the new *Quietiſm* with the old, ſee-

ing that in reſpect to the Opinions, which he looks upon to be moſt monſtrous, he imputes what *Molinos* taught, to thoſe againſt whom he writes; of which take this one taſt, *What an Abomination* is it (ſays the Biſhop) *to ſet up Vices in the place of Vertues, and to pretend, that ſhameful Falls are the Steps by which to aſcend to the Glory of a perfect Union with God.* Now this is *Molinos* himſelf, that has occaſioned this Exclamation, who ſays in direct Terms, That we ought not to afflict, or diſturb our ſelves, when we fall into any Defect; but to riſe up and go on, and ſet our ſelves to Exerciſes of Piety, as if we had never fallen: *Would you not take him to be a Fool*, ſays he, *who contending for the Prize of a Race, and hapning to ſtumble in the midſt of his Carier, ſhould lie upon the Ground, to no other end, than to bewail his Fall? You would rather ſay to him, Riſe, Friend, and without loſs of time, ſet thy ſelf a running again; for he that gets up quickly, and purſues his Race, is like one that never fell:* So that it's manifeſt from hence, in ſhort, that the *French* Prelates do not well underſtand what they write againſt; but that there is ſomething in it tending to invalidate Penances, and put Auricular Confeſſions out of Faſhion, which has brought ſo much *Griſt* to the *Romiſh Mill*, is what they ſeem to be very apprehenſive of.

But the Clergy, notwithſtanding all their 'fore-mention'd Endeavours for the Suppreſſion of this new Doctrine, finding it to ſpread itſelf

itſelf more and more, among all Ranks and Orders of Men, as well Eccleſiaſticks as Laicks, they thought it high time to transfer the Accuſation to the Court of *Rome*, with all the aggravation of the Arch-Biſhop's of *Cambray*'s Crime, and Hereſie, imaginable; and becauſe they would not fail to make *ſure work* of it, they engag'd the *French King* ſo far on their ſide alſo, as to get him to write to the Pope, to induce him in Confirmation of the *Cenſures* of the *Clergy of France*, to condemn the Arch-Biſhop's Book; who, on his own part alſo, being not ignorant of theſe Proceedings againſt him, and not to be wanting to his own Defence, thought it no leſs proper to write to his *Holineſs* upon the ſame Subject: But tho' the Biſhop has uſed as much Caution as Submiſſion in that he wrote to the *Pope*, yet you will find in another of his Letters to a Friend, that he is the ſame Man ſtill.

But how violent ſoever the Arch-Biſhops accuſers appear'd againſt him, both in *France* and *Rome*, the Pope kept a ſoft pace, till ſuch time as having received the Arch-Biſhops ſaid Letter, he was pleaſed to appoint ſeven Commiſſioners to Examine his Book, *viz.* the Maſter of the Sacred Pallace, His Holineſs his Confeſſor, and a *Jacobin*; Father *Marſouiller*, a *French*-Man of the ſame Order, the *Procter-General* of St. *Auguſtine-Friars*, Father *Gabriel*, of the *Mendicant* Order; Father *Miri*, a

Bene-

Benedictine; Father *Grenelli*, a *Franciscan*; and Father *Alfaro*, *Jesuit*. These were to make their Report to the Congregation of the holy Office, in order to their farther proceedings thereupon: But whither it were that these Gentlemen could not understand the Bishops *Gallimaufry* of notional speculations, or what shall I call it, or what ever else was in the wind, they did nothing in it, and the matter at last came before *old Infallibility himself*, and his Sacred College of *Cardinals:* But after all this, and the continual Sollicitations of the *Jesuits* and some great Prelates, there are some months now elapsed and nothing done in it; and by any thing that hitherto has appear'd to the contrary, they are so far from coming to a final decision either in favour or against the said Book, as when they first began. To enter upon an inquiry into the Doctrine and notions contained in this Treatise, will not be proper for me in this place, that being entirely left to the judgment of every one that has an inclination to peruse it: It remains for me therefore to say; that as it as stirred up the Curiosity of all sorts of persons abroad to make an inspection into these tenets, so it has done mine, to engage me in a more particular inquiry into the rise, and progress, as well as the dislike of, and opposition made against them.

AN

AN EXPLANATION

Of the Diverſe Loves Which may be had for GOD.

1. WE may love God not for the ſake of himſelf, but for ſome other good things depending on his Almighty power, which we hope to obtain from him. Such Love as this had the Carnal Jews, who obſerved the Law in hopes only of being recompenc'd with the dew of Heaven and the fertility of the Earth. This love is neither Chaſt nor Filial, but meerly Servile; or rather, to ſpeak properly, who loveth ſo, does not love God but his own dear Self, and ſeeks entirely for himſelf, not God, but what comes from him.

2. We may have Faith and not one degree of Charity with it. We know God to be our only happineſs, that is to ſay, the only Object, the ſight whereof can render us happy. Now ſhould we in this ſtate love God as the only inſtrument to be

made uſe of for to work our happineſs, and becauſe we are not able to find our happineſs in any other object: ſhould we look upon God as a means of felicity, and refer it purely to our ſelves as to its ultimate end, this would be rather a ſelf-love than a love of God; at leaſt, it would be contrary to order, as reſpecting God as an object or inſtrument of our felicity, both to our ſelves and our own happineſs. And though by this love we ſhould ſeek for no other reward but God alone, yet would it prove wholly mercenary and of meer concupiſcency. *That Soul* (as ſaith S. *Francis* of *Sales* in his Book of the love of God, Lib. 2. c. 17.) *which ſhould love God only out of love to her ſelf, by eſtabliſhing the end of that love ſhe bears to God in her own conveniency, alas! would be guilty of an extream Sacriledge..... That Soul which loveth God only for her own ſake, loveth her ſelf as ſhe ought to love God, and loveth God as ſhe ought to love her ſelf: Which is as much as if one ſhould ſay, the love I bear to my ſelf is the end for which I love God; ſo that the love to God be depending, ſubordinate, and inferiour to ſelf-love .... which is an unparallell'd impiety.*

3. We may love God with a love of hope, which love is not intirely ſelfiſh, for it is mixt with a beginning of love to God for himſelf, only our own intereſt is the

the chief and predominant motive. S. *Francis* of *Sales* (love of God, Lib. 2. c. 17.) Speaks thus of this love. *I don't ſay however that it returns ſo fully upon us as to make us to love God only for our ſakes. . . . . There is a great deal of difference between ſaying; I love God for the good things I expect from him: and this expreſſion, I love God only for the good things I expect from him.* This love of God is ſo call'd becauſe the motive of ſelf-intereſt is yet predominant in it: 'Tis a beginning of Converſion to God; but not yet the true righteouſneſs of this hopeful love. S. *Francis* of *Sales* (love of God, Lib. 2. c. 17.) Spoke thus, *Sovereign love is only in Charity; but in hope love is imperfect, as not tending into the infinite goodneſs as it is ſuch to us . . . . Though in truth none by that love alone can either obſerve the Commandments of God, or have eternal life.*

4. There is a love of Charity which is yet allayed with ſome mixture of ſelf-intereſt, but is the true juſtifying love; becauſe the diſintereſſed motive is over-ruling in it: to which S. *Francis* of *Sales* Speaks in the laſt cited place. *Sovereign love is only in Charity.* This love ſeeks after God for himſelf, and prefers him before anything whatſoever without exception.

By reaſon only of that preference capable to juſtifie us: And it prefe

leſs God and his Glory, both to us and our intereſts than to all other Creatures beſides. The reaſon why is this: becauſe we are no leſs vile Creatures and unworthy to compare our ſelves with God than the reſt of created beings. God who did not make us for the other Creatures, hath not likewiſe made us for our ſelves, but for himſelf alone.

He is no leſs Jealous of us than of the other external objects which we may love. To Speak properly, the only thing he is Jealous of in us is our ſelves; for he clearly ſees that it is our ſelves, whom we are tempted to love in the enjoyments of all external objects. He is not liable to miſtakes in his Jealouſie, and the love of our ſelves is the centre of all our affections. Whatſoever does not proceed from the principle of Charity, (as S. *Auſtin* ſo often ſaith,) is of cupidity. And it is the deſtruction of that very love, the root of all vices, which is preciſely the aim of God's Jealouſie. While we have yet but a love of hope whereby ſelf-love does preponderate againſt the Glory of God, the Soul is not ſatisfied yet. But when diſintereſſed love or of Charity begins to turn the ſcale and to prevail againſt ſelf-intereſt, then a Soul that loves God is truly beloved of him. Nevertheleſs, this true

Charity

Charity is not yet entirely pure that is without any mixture: but the love of Charity prevailing over the intereſſed motive of hope, that ſtate is termed a ſtate of Charity. The Soul then doth love God for the ſake of him and for her ſelf, but ſo as to love chiefly the Glory of God, not ſeeking her own happineſs, but as a means by her related and ſubordinated to the ultimate end, namely, the Glory of her Maker. Nor is it neceſſary that this prefering of God and of his Glory to us and our intereſts, be always explicite in the righteous Soul. We are aſſured by faith that the Glory of God and our felicity are inſeparable one from another, 'tis enough if this ſo juſt and neceſſary preference be real, but implicite in the occurrences of life. There is no need of its becoming explicite but in the extraordinary occaſions of trial from God in order to purifie us from our droſs. But then he would give us both light and courage proportionate to the trial, to carry us through it, and to make us ſenſible in our hearts of that preference. Now to dive for it ſcrupulouſly at another time, in the bottom of our hearts would rather prove prejudicial and dangerous.

5. We may love God with a love of pure Charity, and without any mixture of the motive of ſelf-intereſt. Then it is

that we love God in the midſt of troubles and adverſities, ſo that we ſhould not love him more even when he fills our Souls with comforts. Neither fear of puniſhments, nor deſire of rewards have any ſhare in this love; God is no more beloved either in regard of the merit or perfection, or for the happineſs which is found in loving him. We would love him as much, though by an impoſſible ſuppoſition he ſhould know nothing of his being beloved, or would render eternally unhappy thoſe who had loved him. Nevertheleſs, we do love him as the ſupream and infallible happineſs of thoſe who are faithful to him; we love him as our perſonal good, as our promiſed reward, as our all; but no more with that preciſe motive of our own happineſs and recompence. Thus much did S. *Francis* of *Sales*, with the moſt exactneſs expreſs (love of God, Lib. 2. c. 17.) in theſe Words: *'Tis a very different thing to ſay, I love God for my ſelf; and ſaying, I love God for the ſake of my ſelf..... for the one is a holy affection of the Bride... and the other a downright impiety*, &c. He Speaks again thus in another place: *The purity of love conſiſts in not willing any thing for ones ſelf, in looking on nothing but the good pleaſure of God, for which one would be ready to prefer eternal torments to glory.*

glory. The Soul diſintereſſed in pure charity expects, deſireth, hopeth in God as her good, her recompence, as that which is promiſed her and is entirely for her ſelf. She will have him for her ſelf, but not for the love of her ſelf. She will have him for her ſelf that ſhe may conform with the good pleaſure of God who will have it ſo for her ſelf. But ſhe will not have him for the love of her ſelf, becauſe ſhe is no more acted by her own intereſt.

This is pure and perfect love, which works the ſame acts as mixt love in all the ſame virtues; with this one difference only, that it driveth out fear with all vexatious troubles, and is even free of all the ſolicitude of intereſſed love.

Now, I declare that to avoid all ſort of equivocation, in a matter where it is ſo dangerous to make any, and ſo difficult not to miſtake; I ſhall always exactly obſerve the ſame names which I will aſſign to theſe five kinds of love for a better diſtinction.

1. The love of the carnal Jews, for the gifts of God diſtinguiſhed from him and not for himſelf, may be called meerly ſervile love. But becauſe we ſhall have no need to ſpeak of it, I ſhall ſay nothing of it in this work.

2. That love wherewith God is beloved as the means and only inſtrument of feli-

city, which is referr'd abſolutely to ones ſelf as to the ultimate end, may be termed meer concupiſcential love.

3. That love in which the motive of our own happineſs prevails yet over that of God's Glory, is called love of hope or hopeful love.

4. That love in which charity is yet mixt with a motive of ſelf-intereſt, related and ſubordinate to the principal motive, and to the ultimate end which is the pure glory of God, ſhould be called love of charity mixt. But becauſe we ſhall have occaſion to oppoſe very often this love to that which is called pure or wholly intereſſed, I ſhall be oblig'd to give to this mixt love the name of intereſſed love; as being indeed yet allayed with a remnant of ſelfiſh intereſt, though it be a love of preference of God to ones ſelf.

5. The love to God alone, conſidered in it ſelf, and without any the leaſt mixture of an intereſſed motive either of fear, or of hope, is the pure love or perfect charity.

ARTICLES

ARTICLES.

I. ARTICLE, *True.*

MEER concupiſcential or wholly mercenary love, whereby nothing ſhould be deſired but God; God, I ſay, for the only intereſt of ones own happineſs, and becauſe we ſhould think to find in him the ſole inſtrument of our felicity, would be a love unworthy of God. For one would then love him as a Miſer doth love his Money, or as a voluptuous Man his pleaſure: So that one would referr only God to ones ſelf as a means to its end. This overturning of order would be according to S. *Francis* of *Sales* (love of God, Lib. 2. c. 17.) *a Sacrilegious love, and an unparallell'd impiety.* But this meer concupiſcential or wholly mercenary love ought never to be confounded with that love, which by Divines is called of preference, which is a love of God mixt with our ſelf-intereſt, and in which the love of our ſelves is found always ſubordinate to the principal end, which is the glory of God. Love meerly mercenary is rather a love of ones ſelf than of God. It may indeed prepare

one for righteouſneſs in this, that it counterpoiſes our paſſions, and renders us prudent in diſcerning where our true good does lie: But it is againſt the eſſential order of a creature, and cannot be a real beginning of true internal Juſtice. On the contrary, Preferential Love though ſelfiſh, may juſtifie a Soul, if ſo be that our own intereſt be referr'd to it, and ſubordinate to the Predominant love of God, and provided his glory be the principal end thereof, ſo that we do not prefer with leſs ſincerity God to our ſelves, as to all other creatures. This preference ought not however to be always explicite, provided it be real: for God who knows the clay whereof we are formed, and pitieth his own Children, does not require at their hand a diſtinct and unfolded preference, but in thoſe caſes wherein he giveth them by his grace the courage to go through thoſe trials in which this preference muſt needs be explicite.

Speaking thus we recede in nothing from the Doctrine of the holy Council of *Trent*, which hath declared againſt the Proteſtants, that Preferential Love, in which the glory of God is the principal motive, to which that of our own intereſt is referr'd and ſubordinate, is not a Sin. It condemns (Seſſ. 6. Chap. 11.) thoſe who affirm, *that juſt Men*

Men do ſin in all their works, if beſides their principal deſire that God be glorified, they caſt one eye alſo upon the eternal reward to ſpur their lazineſs and incourage themſelves in running the race. This is to Speak as S. *Francis* of *Sales*, and the whole School of Myſtical Men.

I. ARTICLE. *Falſe.*

ALL intereſſed love or mixt with any ſelf-intereſt concerning our eternal happineſs, though referr'd and ſubordinate to the principal motive of the glory of God, is a love unworthy of him, whereof the Soul ought to be purified as of a true ſpot or ſin. It is not even lawful to make uſe of meer concupiſcential love or meerly mercenary to prepare ſinful Souls to their converſion, ſuſpending thereby their paſſions and ill habits, in order to put them in a condition to hearken peaceably to the words of faith.

To ſpeak after that rate is to contradict the formal deciſion of the holy Council of *Trent*, declaring that mixt love wherein the glory of God is the predominant motive is no ſin. This moreover is to contradict the experience of all holy Paſtors, who ſee often ſolid converſions prepared by a Concupiſcential love and a fear meerly ſervile.

II.

II. ARTICLE. *True.*

THere are three different degrees, or three habitual ſtates of Juſt Men upon the Earth. The firſt have a Preferential Love for God, ſince they are Juſt, but this love though principal and predominant, is yet mixt with fear for their ſelf-intereſt. The ſecond are much more in a Love of preference: but this love, though chief and over-ruling is yet mixt with Hope for their intereſt, as it is their own. Therefore S. *Francis* of *Sales* ſaith, (love of God, Lib. 9.) *That holy Reſignation hath yet ſelfiſh deſires, but ſubordinate.* Theſe two loves are included in the fourth which I have called (V. *pag.* 10.) an intereſſed love in my definitions.

The third incomparably more perfect than the two other ſorts of Juſt Men, have a fully diſintereſſed love, which hath been termed pure, thereby to intimate, that it is without mixture of any other motive than that of loving only in himſelf and for himſelf, the ſovereign beauty of God. This all the Ancients have expreſſed, by ſaying that there are three ſtates: The firſt of Juſt Men, whom fear acted yet by

by a remnant of a ſlaviſh mind. The ſecond is of thoſe who hope yet for their own intereſt by a mixture of a mercenary ſpirit. The third is of thoſe who deſerve to be called Sons, becauſe they love the Father without any ſelf-ended motive, either of hope or of fear. This the Writers of the laſt Ages have preciſely expreſs'd the very ſame under other equivalent names. They have divided them into three ſtates. The firſt whereof is Purgative life, in which we do combat vices with a love mixt with a motive intereſſed with fear of eternal torments. The ſecond is illuminative life, wherein we do acquire fervency of virtues by a love yet mixt with a motive intereſſed for cœleſtial happineſs. Finally, the third is contemplative or unitive life, in which, we do remain united with God by the peaceable exerciſe of pure love; in which laſt ſtate one never loſeth filial fear, nor the hope of the Children of God, though he hath parted with all intereſſed motives of hope and fear.

Fear is brought to perfection by purifying it ſelf; it becomes a delicacy of love, and a filial reverence in peace. And it is then that chaſt fear which remains for ever and ever. Likewiſe hope far from being loſt, is perfected by the purity of love, and then it is a real deſire, and a ſincere expectation

pectation of the fulfilling of the promiſes, not only in general and in an abſolute manner, but alſo of the accompliſhment of the promiſes in us and for us according to the good pleaſure and will of God: nay, by the only motive of his good pleaſure, without any intermixture of our own intereſt. This pure love is not yet ſatisfied with deſiring no other recompence but God himſelf. A ſlave entirely mercenary, who ſhould have a diſtinct faith of revealed truths, might be willing to have no other reward but God alone, becauſe he would know him clearly as an infinite good, and as being himſelf his true recompence, or the only inſtrument of his felicity. This mercenary Man in the life to come would have nothing but God alone, but he would have God as Beatitude objective, or the object of his Beatitude, to refer it to his formal Beatitude, namely, to himſelf, whom he would make happy, and conſtitute himſelf as his ultimate end. On the contrary, whoſoever loveth with a pure love, without any mixture of ſelf-intereſt, is acted no more by the motive of his intereſt. He wiſhes Beatitude to himſelf, only becauſe he knows that God will have it ſo, and will have every one of us to deſire it for his own glory. If by an impoſſible ſuppoſition, by reaſon

of

of the promiſes which are meerly free, God would annihilate the Souls of Juſt Men at the moment of their ſeparation from the body, or deprive them of the fruition of himſelf, and keep them eternally under the temptations and miſeries of this life, as S. *Auſtin* ſuppoſes it; or even make them to ſuffer far from him, all the pains of Hell during all eternity, as it is ſuppos'd by S. *Chryſoſtom*, after S. *Clement*, the Souls of this third ſtate of pure love, would not love or ſerve him with leſs fidelity. Once more 'tis true, that this ſuppoſition is impoſſible, upon the account of the promiſes, becauſe God hath given himſelf to us as a rewarder: We cannot any more ſeparate our happineſs from God, beloved with final perſeverance: but thoſe things which cannot be ſeparated in reſpect of the object, may happen really to be ſo in reſpect of the motives. God cannot fail of being the felicity of the faithful Soul; but ſhe may love him with ſo much impartiality, that the enjoyment of a beatifying God increaſeth not in the leaſt the love ſhe hath for him without minding her ſelf, and that ſhe would love as much though he were never to be the cauſe of her happineſs. Now to ſay that this abſtraction of motives is but a vain ſubtilty, is to be ignorant both of God's jealouſie, and of that

of

of the Saints againſt themſelves: It is to give the name of ſubtilty to the nicety and perfection of Pure Love, which the tradition of all Ages, hath put in this abſtraction of the motives.

This way of Speaking is preciſely conformable to the whole general tradition of Chriſtianity, from the moſt Ancient Fathers to S. *Bernard*, to all the moſt famous Scholaſtick Doctors, from S. *Thomas* to thoſe of our Age; laſtly, to all thoſe Myſtical Men who have been Canoniz'd or approved by the whole Church in ſpight of all the contradictions they have ſuffered. Nothing in the Church is more evident than this tradition, and nothing would be more raſh than to oppoſe it, or to endeavour to ſhift it off. This ſuppoſition of the impoſſible caſe here mentioned, far from being an indiſcreet and dangerous ſuppoſition of the Myſticks, is on the contrary formally in S. *Clement* of *Alexandria*, in *Caſſian*, in S. *Chryſoſtom*, in S. *Gregory* of *Nazianzen*, in S. *Anſelm*, and in S. *Auſtin*, who have been followed by a great number of Saints.

II.

II. *False.*

THere is a love ſo pure that it rejects that recompence which is God himſelf, ſo that a Man will not have it any more in himſelf and for himſelf, though we are taught by faith that God will have it in us and for us, and commands us to will it as he doth for his own glory.

This love doth carry its impartiality ſo far even as to conſent to hate God eternally, or to ceaſe from loving of him; or elſe it tends to the deſtruction of filial fear, which is nothing elſe but the niceneſs and delicacy of a Jealous love; or it aims to the exſtinguiſhing in us all hope, foraſmuch as the pureſt hope is a peaceable deſire to receive in us and for us the effect of the promiſes in conformity to the good pleaſure of God, and for his pure glory, without any mixture of ſelf-intereſt; or elſe it tends to the hating of our ſelves, with a real hatred, ſo that we ceaſe from loving in our ſelves, for God's ſake, his worth, and his image, as we love it out of charity in our Neighbour.

The ſpeaking at this rate is to give with a horrid Blaſphemy, the name of pure love to a brutiſh and impious deſpair, and

to

to the hatred of the work of our Creator. It is by a monſtrous extravagance to affirm That the principle of conformity with God makes us contrary to himſelf. It is a going about by a chimerical love to deſtroy love it ſelf. It is to put Chriſtianity out of the hearts of Men.

III. ARTICLE. *True.*

SOuls muſt be left in the exerciſe of love, that (4. Love, See *pag.* 8.) which is yet mixt with the motive of intereſt as long as the power of grace ſhall leave them in it. One ought alſo to reverence theſe motives ſcattered through all the Books of holy Scripture, in all the moſt precious monuments of Tradition; and in all the Prayers of the Church. We ought to make uſe of theſe motives to repreſs paſſions, to conſolidate virtues, and to diſintangle our Souls from all things of this preſent life.

However this love though leſs perfect than that which is fully diſintereſs'd hath nurſed up in all ages a great number of Saints, and greateſt part of holy Souls do never attain in this life the perfect impartiality of love; you diſturb and caſt them into temptation if you take from them the motives of ſelf-intereſt,

intereſt, which being ſubordinate to love, ſerve to hold them up, and to animate them in dangerous occaſions. It would be to no purpoſe, and indiſcretion to propoſe them a more elevated love, which is out of their reach, as having neither internal light nor the power of grace for it. Nay, thoſe who begin to have ſome knowledge and foretaſte of it, are yet very far from having the reality of it. Finally, thoſe who have attained its imperfect reality, are very far yet from having the uniform exerciſe of it turned into an habitual ſtate.

What is eſſential in the direction is to follow only grace ſtep by ſtep, with extream patience, precaution, and niceneſs. We ought to confine our ſelves to God's working, and never ſpeak of pure love but when God by internal unction begins to open the hear t to that word, ſo hard to Souls, yet ſelfiſh, and ſo apt to ſcandalize them or to caſt them into trouble. Nay more than that, we ought never to ſubſtract from a Soul the ſupport of intereſſed motives, when they begin with the power of grace to inſtruct her in pure love. 'Twill be enough if upon certain occaſions we ſhew her how amiable God is in himſelf, but never to diſſwade her from taking hold on the ſupport of mixt love.

To Speak thus, is to Speak as the ſpirit of grace and the experience of internal ways will always make one Speak; 'Tis to caution Souls againſt illuſion.

III. *Falſe.*

INtereſſed love (See *pag.* 8.) is mean, groſs, unworthy of God, which generous Souls ought to ſcorn and deſpiſe. Haſt muſt be made to put them out of conceit with it, that they may aſpire from the beginning to an intirely Diſintereſſed Love.

The motives of the fear of Death, of God's Judgments, and of Hell belonging only to ſlaves, ought immediately to be baniſhed. We ought to take from them the deſire of their heavenly countrey, and to cut off from them all the intereſſed motives of hope. After having made them to reliſh the fully diſintereſſed love, we ought to ſuppoſe that they have attraction and grace for it; they ought to be removed from all practices which are not in the whole perfection of that love entirely pure.

To Speak at this rate, is to be ignorant of the ways of God and of the operations of his grace. They will have the ſpirit to blow

blow where they liſt, whereas, it blows where it liſteth. They confound the degrees of interiour life. They inſpire Souls with that ambition and ſpiritual avarice ſpoken of by the bleſſed *John* of the Croſs. They remove them from the true ſimplicity of pure love limited to follow grace, and never offering to prevent it. They turn to ſlight the foundations of Chriſtian Juſtice, I mean that fear which is the beginning of wiſdom, and that hope whereby we are ſaved.

IV. ARTICLE. *True.*

HOpe in the habitual ſtate of pureſt love, far from being loſt, is perfected and keeps its diſtinction from charity. 1. The habit thereof infuſes into the Soul, and is conformable there to the producible acts of that virtue. 2. The exerciſe of that virtue remains always diſtinguiſh'd from that of charity: the reaſon of which is this. It is not the diverſity of ends that cauſeth the diverſity or ſpecification of virtues. All virtues ought to have but one end, though they be one from the other diſtinguiſhed by a true ſpecification. S. *Auſtin* (de moribus Eccl. l. 1.) aſſureth, *that charity*

charity it ſelf is the active principle of all virtues, and takes diverſe denominations ſuitable to the objects it is applied to. S. *Thomas* ſaith, *that charity is the form of all virtues,* becauſe it exerciſeth and refers them all to its end, which is the glory of God. S. *Francis* of *Sales,* who hath excluded ſo formally, and with ſo many repetitions all intereſſed motives, from all the virtues of perfect Souls, hath followed preciſely the ſteps both of S. *Auſtin,* and of S. *Thomas,* whom he cites. They have all followed the univerſal tradition which conſtitutes a third degree of Juſt Men, who do exclude all intereſſed motives from the purity of their love. 'Tis then certain that one ought not any more to ſeek in that ſtate for hope exerciſed by an intereſſed motive: otherwiſe this would be a pulling down with one hand what hath been raiſed with the other; a making ones ſport with ſo holy a tradition; an affirming and denying at the ſame time one and the ſame thing; and a ſeeking for the motive of ſelf-intereſt in an intirely diſintereſſed love. We ought then to remember well that it is not the diverſity of the ends or of the motives which makes the diſtinction or ſpecification of virtues. What cauſeth this diſtinction is the diverſity of formal objects. To the end that hope may remain truly diſtinguiſhed from cha-

rity,

rity, 'tis not neceſſary they ſhould have different ends: on the contrary, for to be good, they ought to refer to one and the ſame end. 'Tis enough if only the formal object of hope be not the formal object of charity. Now ſo it is, that in the habitual ſtate of the moſt diſintereſſed love, the two formal objects of theſe two virtues are very different; therefore theſe two virtues do conſerve in that ſtate a diſtinction and true ſpecification in the ſtricteſt Scholaſtical ſenſe. The formal object of charity is the goodneſs or beauty of God taken ſimply and abſolutely in it ſelf, without any Idea relative to us. The formal object of hope is the goodneſs of God as it is good for us and of a difficult acquiſition: Now it evidently appears, that theſe two objects taken in the moſt abſtracted ſenſe and Formal Conception are very different. Therefore the difference of the objects conſerve the ſpecifick diſtinction of theſe two virtues. 'Tis certain that God as he is perfect in himſelf, and without any reſpect to me; and God as he is my happineſs which I endeavour to acquire, are two formal objects very different. There is no confuſion on the part of the object which ſpecifies theſe virtues; but only on the part of the end, and that confuſion ought to be there; and it alters in nothing

the

the ſpecification of virtues. The only difficulty remaining now is to explain how a fully diſintereſſed Soul can will God as it is her good. Is not this, will they ſay, a falling from the perfection of ones diſintereſſment, a going back in the way of God, a coming again to the motive of ſelf-intereſt, contrary to all that tradition of the Saints of all ages, who do exclude from the third ſtate of Juſt Men all intereſſed motives? It is an eaſie matter to anſwer, that pure love never hindreth us to will, and cauſeth us even to will poſitively all that God is willing that we ſhould will. God will have me to will God, as he is my happineſs and reward. I will him formally under this Notion: but I will him not by that preciſe motive that he is my good. The object and the motive are different; the object is my intereſt; but the motive is not intereſſed, ſince it regards nothing but the good pleaſure of God. I will that formal object, and in this reduplication, as ſpeak the School: but I will it by pure conformity to the will of God, who makes me to will it. The formal object is that of the common hope of all Juſt Men, and it is the formal object by which virtues are ſpecified. The end is the ſame with that of charity; but we have ſeen that the unity of end never confoundeth

the

the virtues. I may without doubt deſire my ſupream good, as it is my reward, and not that of another, and deſire it in conformity to God who will have me to deſire it. Then I deſire that which is really, and which I know is the greateſt of all my intereſts, without being determined to it by any intereſted motive. In this ſtate, hope remains diſtinguiſhed from charity, and does not alter or diminiſh the purity or impartiality of her ſtate. This is by S. *Francis* of *Sales* explained, in theſe words, according to Theological ſtrictneſs: (Love of God, Lib. 2. c. 17.) *It is a very different thing to ſay, I love God for my ſelf; and to ſay, I love God for the ſake of my ſelf —— the one is a holy affection of the Bride —— the other is an impiety that hath not the like,* &c.

To ſpeak ſo, is to conſerve the diſtinction of Theological virtues in the moſt perfect Eſtates of the inward Life, and conſequently to depart in nothing from the Doctrine of the holy Council of *Trent*. 'Tis to explain at the ſame time the tradition of the Fathers, of the Doctors of the School, and of Myſtick Saints, who have ſuppoſed a third degree of Juſt Men, who are in an habitual ſtate of pure love without any motive of intereſt.

IV. *False.*

IN this third degree of perfection, a Soul wills not any longer her Salvation as her Salvation, nor God as her ſupream good, nor reward as reward, though God will have her to have this will. Whence it is, that in this ſtate one is not any more able to do any act of true hope diſtinguiſhed from Charity; that's to ſay, that one cannot any more deſire nor expect the effect of the promiſes in and for himſelf, even for the glory of God.

To Speak at that rate, is to place our perfection in a formal reſiſtance of the will of God, who wills our Salvation, and will have us to will the ſame as our own recompence. And this is at the ſame time to confound the exerciſe of Theological virtues againſt the deciſion of the Council of *Trent*.

V. ARTICLE, *True.*

THere be two different ſtates of righteous Souls. The firſt is that of holy Reſignation. The reſigned Soul will, or at

at leaſt would have ſeveral things for her ſelf, by the motive of her own intereſt. S. *Francis* of *Sales* ſaith, (Love of God, Lib. 9.) *That ſhe hath yet ſelfiſh deſires, but that they are ſubjected.* She ſubmits and ſubordinates her intereſſed deſires to the will of God, which ſhe prefers before her intereſt. Thereby this Reſignation is good and meritorious. The ſecond ſtate is that of holy indifference. An indifferent Soul wills not any longer any thing for her ſelf-intereſt. She hath no intereſted deſires to ſubmit, becauſe ſhe hath no more interreſted deſire. 'Tis true, that there remains in her ſtill ſome inclinations and unvoluntary repugnances which ſhe ſubmitteth; but ſhe hath no longer any voluntary and deliberate deſires for her own intereſt, except in thoſe occaſions wherein ſhe does not faithfully cooperate to the fulneſs of her grace. This indifferent Soul, when ſhe fulfilleth her grace wills not any thing more but as God makes her to will it by his attractive power.

She loves it is true, ſeveral things beſides God, but ſhe loves them only for the ſole love of God, and with the love of God himſelf; for it is God that ſhe loves, in all whatſoever he cauſeth her to love. Holy indifference is nothing but the impartiality or diſintereſt of love, as

holy Reſignation is nothing but intereſſed love, which ſubmitteth ſelf-intereſt to the glory of God. Indifference reacheth as far and never farther than the perfect diſintereſt of love. As that indifference is love it ſelf, it is a very real and poſitive principle. It is a poſitive and formal will, which cauſeth us to will or deſire really all the will of God known to us. It is not a dull unſenſibleneſs, an internal unaction or non-willing, a general ſuſpenſion, or a perpetual equilibrium of the Soul. On the contrary, it is a poſitive and conſtant determination to will and not to will any thing, as Cardinal *Bona* does expreſs it. One wills nothing for himſelf, but every thing for God: We deſire nothing in order to be perfect or happy, for our own intereſt, but we will all perfection and bleſſedneſs as far as it pleaſeth God to make us, deſire theſe things by the impreſſion of his grace, according to the written Law, which is always our inviolable rule. In this ſtate we deſire no longer Salvation as our own Salvation, as an eternal deliverance, as a reward of our merits, or as the greateſt of our intereſts: But we will it with a full will, as the glory and good pleaſure of God, as a thing which he wills, and will have us to will for his ſake.

'Twould

'Twould be a manifeſt extravagancy to refuſe out of a pure love, to deſire that good which God will do to us, and commands us to deſire. The moſt diſintereſted love ought to will what God wills for us, as that which he wills for others. The abſolute determination to will nothing would be no longer a diſintereſt, but the extinction of love which is a deſire and true will: it would be no longer holy indifference; for indifference is the ſtate of a Soul, equally ready to will or will not, to will for God all that he wills, and never to will for ones ſelf, what God does not declare that he wills: Whereas, that nonſenſical determination not to will any thing, is an impious reluctancy to all the known will of God, and to all the impreſſions of his grace. This equivocation in ſaying, that one does not deſire his Salvation, is eaſie to be reſolv'd. We do deſire it fully as the will of God. To reject it in this ſenſe would be a horrid Blaſphemy, and we ought always thereupon to Speak with a great deal of precaution. It is true, only as we do not will it as it is our recompence, our good and our intereſt. In this ſenſe, S. *Francis* of *Sales* hath ſaid, (Second Converſation) That *if there was a little more of God's good pleaſure in Hell, the Saints would exchange*

Paradiſe for it. And in other places too, (Conv. p. 182.) *The deſire of Eternal Life is good, but he makes us to deſire nothing elſe but God's will.* (Conv. 368.) *Could we ſerve God without Merit, we ſhould deſire to do it.* He ſaith elſewhere, (Love of God, Lib. 9. c. 11.) *Indifference is above Reſignation, for it loves nothing but for the will of God: So that nothing moves an indifferent heart in preſence of God's will.—— An indifferent heart is as a Wax-Ball in the hands of his God, in order to receive in like manner all the impreſſions of his Eternal good pleaſure. 'Tis a heart without choice, equally diſpos'd to every thing, without any other object of his will but the will of his God; who does not ſet his love upon the things which God wills, but in the will of God who willeth them.* In another place he ſaith, Speaking of S. *Paul*, and of S. *Martin*, (*Ibid.*) *They ſee Paradiſe open for them; they ſee a thouſand miſeries and labours upon the Earth; the one and the other is indifferent to their choice, and nothing but the will of God can give the counterpoiſe to their hearts.* He ſaith afterwards, (*Ibid.*) *Should he know that his Damnation were a little more pleaſing to God, than his Salvation, he would leave his Salvation and run to his Damnation.* He Speaks alſo thus, in another place; (3 Diſcourſe,) *It is not only requiſite that we ſhould relie upon Divine Providence concerning*

cerning temporal things, but much more for what belongs to our Spiritual life and perfection. He ſaith elſewhere, *Whither it be in interiour or exteriour things you ought to will nothing but what God ſhall will for you.* Laſtly, He ſaith in another place. *I have almoſt no deſires, but if I was to be Born again, I would have none at all. If God ſhould come to me, I ſhould go to him alſo: if he would not come to me, I ſhould hold ſtill and not go to him.* The other Saints of the laſt Ages who are authoriz'd by the whole Church, are full of ſuch and the like expreſſions, which are all reduced to this ſaying, *that one hath no longer any ſelf and intereſted deſire, neither about merit, perfection, nor eternal happineſs.*

Thus to Speak, is to leave no equivocation in ſo nice a matter, where none ought to be ſuffered; 'tis to prevent all the abuſe which can be made of the moſt precious and moſt holy thing which is upon the Earth, I mean pure love; 'tis to Speak as all the Fathers, all the chiefeſt Doctors of the Schools and all myſtical Saints do.

V. *False.*

HOly indifference is an abſolute ſuſpenſion of the will, an entire non-willing an excluſion even of all diſintereſted deſire. It goes beyond the perfect diſintereſt of love. It does not deſire for us thoſe eternal goods, which by the written Law we are taught God will give us, and which he wills we ſhould wiſh to receive in us and for us, by the motive of his glory. All even the moſt diſintereſted deſire is imperfect. Perfection does conſiſt in not willing any thing more whatſoever, in not deſiring any more, not only God's gifts but alſo God himſelf, and in leaving him to do in us what he pleaſes, by not intermixing on our ſide any real or poſitive will.

To Speak at this rate, is to confound all ideas of humane reaſon; It is to put a chimerical perfection in an abſolute extinction of Chriſtianity, and even of humanity. One cannot find terms odious enough to qualifie ſo monſtruous an extravagance.

VI. ARTI-

VI. ARTICLE. *True.*

HOly indifference, which is nothing elſe but the diſintereſt of love, is ſo far from excluding diſintereſted deſires, that it is the real and poſitive principle of all thoſe diſintereſted deſires which the written Law commands us, and alſo of all thoſe grace does inſpire us with: After this manner did the Pſalmiſt expreſs himſelf to God; *All my deſires are ſet before thine eyes.* The indifferent Soul not only deſires fully her Salvation, as it is the good pleaſure of God; but more than that, perſeverance, the amendment of her faults, the increaſe of love by the means of grace, and generally without exception all ſpiritual and even temporal good, that is within the order of providence, a preparation of means both for ours and our neighbours Salvation. Holy indifference admits, not only diſtinct deſires and expreſs demands, for the accompliſhment of all the will of God known to us; but alſo general deſires for all the will of God which we do not know.

To Speak thus, is to Speak conformable to the true principles of holy indifference,

and to the ſentiment of Saints, all which expreſſions, if well examin'd, both by what precede and what followeth, are reduced without difficulty to this explication that is pure and ſound according to the faith.

VI. *Falſe.*

HOly indifference, admits of no diſtinct deſire, nor of any formal requeſt, for any good either ſpiritual or temporal, what relation ſoever it hath either to ours or our Neighbour's Salvation. We ought never to admit of any of thoſe pious and edifying deſires which may inwardly work upon us.

To Speak at this rate, is to oppoſe God's will, under thepretence of purer conformity to it; it is to violate the written Law, which commandeth us to deſire, though it does not command us to form our deſires in an intereſted, unquiet manner, or ſuch as is always diſtinct. 'Tis to extinguiſh true love by a nonſenſical refinement; 'tis to condemn with Blaſphemy both the words of Scripture and the Prayers of the Church, that are full of requeſts and of deſires. 'Tis an excommunicating ones ſelf, and putting himſelf out of a condition of being ever able to pray, both with heart and mouth in the congregation of the faithful.

VII. ARTI-

VII. ARTICLE. *True.*

THere is never a ſtate of indifference, or of any other perfection known in the Church, that gives to Souls a miraculous or extraordinary inſpiration. The perfection of interiour ways does conſiſt only in one way of pure love, whereby God is beloved without any intereſt, and of pure faith, where one walks only in darkneſs, and without other light but that of faith it ſelf, which is common to all Chriſtians. This obſcurity of pure faith admits of extraordinary light. 'Tis not but God, who is the maſter of his gifts, may give Raptures, Viſions, Revelations, and internal communications. But they do not belong to that way of pure Faith, and we are taught by the Saints, that then we ought not to ſtop willfully in thoſe extraordinary lights, but to paſs them over, as ſaith the Bleſſed *John* of the *Croſs*, and dwell in the moſt naked and dark Faith. Much more ought we to take heed not to ſuppoſe in the ways we have ſpoken of, any miraculous or extraordinary inſpiration which indifferent Souls do guide themſelves by. They have for their rule nothing

thing but the precepts and counſels of the written Law, and the actual grace which is ever conformable to the Law. As to the precepts, they ought always to preſuppoſe without wavering or reaſoning, that God never forſakes any unleſs forſaken firſt; and conſequently, that grace always preventing does inſpire them continually to the accompliſhment of the precept when it ought to be accompliſh'd. So it is their work to cooperate with all the power and ſtrength of their will, that they may not come ſhort of grace by a tranſgreſſion of the precept. As for thoſe caſes in which counſels are not turned into precepts, they ought without doing violence to themſelves to produce acts either of love in general, or of certain diſtinct virtues in particular, according as the internal attraction of grace inclines them to ſome rather than to others, as occaſion requires. What is very certain, is that grace prevents them in reſpect to every deliberate action; that this grace which is the internal breathing of the Spirit of God, does inſpire them thus upon every occaſion; that this inſpiration is nothing but that which is common to all Juſt Souls, and which never exempts them in the leaſt from the whole extent of the written Law; that this inſpiration is only ſtronger and more ſpecial in Souls elevated to pure love, than

in

in thoſe who are acted only by intereſted love; becauſe God communicates himſelf more to the perfect than to the imperfect. So when ſome myſtical Saints have admitted into holy indifference inſpired deſires, and rejected the others; we muſt take heed not to think that they would exclude the deſires and the other acts commanded by the written Law, and admit none but thoſe that are extraordinarily inſpired. This would be a Blaſphemy againſt the Law, and raiſe above it a Phantaſtical inſpiration. The deſires and other inſpired acts mentioned by thoſe Myſticks, are either thoſe commanded by the Law, or thoſe approved by the Counſels, and which are formed in an indifferent and diſintereſted Soul, by the inſpiration of ever preventing grace, without the mixture of any intereſted eagerneſs to prevent grace. So that all is reduced to the letter of the Law, and to the preventing grace of pure love, to which the Soul does co-operate without preventing it.

To Speak thus, is to explain the true ſenſe of good myſtical perſons; 'tis to take away all equivocations which may ſeduce the one and offend the other; 'tis to precaution Souls againſt whatſoever is ſuſpected to be illuſive; it is to keep up *the form of Sound Words*, as S. *Paul* does recommend it, (2 *Tim.* c. 1. v. 13.)

VII.

VII. *False.*

SOuls dwelling in an holy indifference have no regard for any, though a diſintereſted deſire, which the written Law obliges them to form. They ought to deſire nothing more but thoſe things which a miraculous or extraordinary inſpiration moveth them to wiſh without any dependency from the Law; they are acted and moved by God, and taught by him in every thing, ſo that God alone deſireth in them and for them, and they are in no need to co-operate with it by their free will. Their holy indifference eminently containing all deſires diſpenſeth with them from forming ever any. Their inſpiration is their only rule.

To Speak at this rate, is to elude all Counſels under pretence of fulfilling them in a moſt eminent manner; it is to eſtabliſh in the Church a ſect of impious Fanaticks; 'tis to forget that Chriſt Jeſus came upon the Earth, not to diſpenſe with the Law or to leſſen the authority of it, but on the contrary, to fullfill and perfect it: ſo that Heaven and Earth ſhall paſs away before the Words of our Saviour, pronounced for the confirmation of the Law ſhall paſs. Finally, it is to contradict groſly all

the

the beſt myſtical Writers, and pull down from top to bottom their whole ſyſtem of pure Faith, manifeſtly incompatible with all miraculous or extraordinary inſpiration, which a Soul would voluntarily follow as her rule and ſupport for diſpenſing with the fulfilling the Law.

VIII. ARTICLE. *True.*

HOly indifference which is never any other but the diſintereſt of love, becometh in the moſt extream tryals what the holy Miſticks have called *abandoning* or giving one ſelf up; that is to ſay, that the diſintereſted ſoul gives her ſelf up totally and without any the leaſt reſerve to God in all her own intereſt; but ſhe never renounceth either love nor any of thoſe things wherein the Glory and good pleaſure of her beloved are concern'd. This *abandoning* is nothing elſe, but that abnegation or renounciation of ones ſelf, which Jeſus Chriſt requires of us in the Goſpel; after we have forſaken all outward things. This abnegation of our ſelves is only pointed againſt our ſelf-intereſt, and ought never to hinder that diſintereſted love, which we owe in our ſelves as to our Neighbour, for God's ſake. The extream

extream tryals wherein this *abandoning* is to be exercis'd, are the temptations whereby our Jealous God will purify love in hiding from it all hope for its intereſt even eternal. Theſe Tryals are repreſented by a very great number of Saints, as a terrible Purgatory, which may exempt from the Purgatory of the other world, thoſe Souls who ſuffer it with entire Fidelity. *Only mad and wicked Men* ſaith Cardinal Bona, *will deny their belief of thoſe ſublime and ſecret things, and deſpiſe them as Falſe, though not clear, when they are atteſted by Men of a moſt venerable Virtue, who ſpeak by their own experience of God's Operations in their hearts.* Theſe tryals are but for a while, and the more true ſouls are in them to Grace by leaving themſelves to be purify'd from all ſelf-intereſt by Jealous love, ſo much the ſhorter are theſe tryals. 'Tis ordinarily the ſecret reſiſtance of the Souls to grace under ſpecious pretences; 'tis their intereſted and eager endeavour for retaining theſe ſenſible ſupports wherefrom God is willing to deprive them, which render their tryals both ſo long and ſo painful: for God never makes his Creature ſuffer, to make him ſuffer without fruit. It is with a deſign only to purifie the Soul, and to overcome her reſiſtances. Thoſe Temptations whereby love is purify'd from all ſelf-intereſt, are in nothing like to other common

common Temptations. Experienced Directors can diſcern them by certain tokens, but nothing is more dangerous, than to take the common Temptations of beginners for trials, tending to the entire purification of love in the moſt eminent Souls. This is the ſource of all illuſion: This cauſeth deceived Souls to fall into hideous and dreadful Vices. Theſe bitter trials are not to be ſuppos'd to be but in a very ſmall number of pure and mortified Souls, in whom Fleſh hath been a long while already entirely brought under the Spirit, and who have ſolidly practiſed all the Evangelical Virtues. They ought to be docile, ſo as never willfully to ſtrain at any of thoſe hard and abject things which may be commanded them. They ought not to fall in love with any comfort or freedom; they ſhould be taken off from all things whatſoever, and alſo from the way that teacheth them this freedom; they ſhould be ready for all the practiſes that are laid upon them; they are to ſtick neither to their kind of Prayer, nor to their Experiences, nor to their Readings, nor to thoſe perſons they have conſulted formerly with truſt and reliance. One ought to have had the Experiment that their Temptations are of a different nature from the common Temptations in this, that the true means

means to ſtill them, is, not to be willing to find a known Prop to Self-intereſt.

To ſpeak thus, is word for word, to repeat the Experiences of Saints, as they have related them themſelves. 'Tis, at the ſame time, to prevent thoſe very dangerous Inconveniences, one might fall into by Credulity, ſhould one admit, too eaſily, in matter of Practice, theſe Tryals, which happen but very ſeldom; by reaſon that few Souls have attained that Perfection, where nothing remains to be purified, but ſome Remnants of Intereſt, mixed with Divine Love.

VIII. *Falſe.*

INternal Tryals take away, for ever, both ſenſible, and viſible Graces: They ſuppreſs, for ever, the diſtinct Acts, both of Love and Vertue; they put a Soul into a real and abſolute Impotency, to diſcover herſelf to her Superiors, or to obey them in the eſſential Practice of the Goſpel; they cannot be diſcern'd from common Temptations: 'Tis lawful, in that State, to abſcond from Superiors, to ſubſtract one's ſelf from the Yoke of Obedience, and to ſeek, both by Books, and Perſons, of no Authority, the Helps, and Lights, one ſtands in needs of; even, notwithſtanding, the Prohibition of our Superiors.

A Director may ſuppoſe one to be in theſe Tryals, without having tried before, the bottom of the Soul, upon her Sincerity, Docility, Mortifications and Humility: He may immediately put that Soul upon purging her Love from all Droſs of Intereſt, in the Temptation, without cauſing her to do any intereſted Act, to reſiſt the Vehemency of preſſing Temptation.

To ſpeak at this rate, is to poyſon our Souls; it is to take from them the Arms of Faith, neceſſary to reſiſt the Enemy of our Salvation; 'tis to confound all the Ways of God; 'tis to teach Rebellion, and Hypocriſie, to the Children of the Church.

IX. ARTICLE *True.*

A Soul, who in theſe extream Tryals, gives herſelf up to God, is never forſaken by him: When ſhe asks in the Tranſport of her Grief, to be delivered, God does not deny to hear her; but becauſe he is willing to perfect her Strength in Infirmity, and that his Grace is ſufficient to her for it: She loſeth in that State, neither the real and compleat Power, within the Line of Power, for to fulfil really the Precepts, nor that of following the moſt perfect Counſels, according

cording to her Calling, and preſent Degree of Perfection, nor the real and internal Acts of her Free-will, for that accompliſhment: She looſeth neither preventing Grace, nor explicite Faith, nor Hope, as it is a diſintereſted Deſire of the Promiſes; nor the Love of God, nor the infinite Hatred of Sin, not ſo much as venial, nor that inward and momentous certainty, that is neceſſary for the Rectitude of the Conſcience: She loſeth nothing but the ſenſible Reliſh of Good, but the comfortable and affecting Fervency, but the eager and intereſted Acts of Vertues, but the After-certainty, that comes by an intereſted reflection, bearing to it ſelf a comfortable Witneſs of its Fidelity: Theſe direct Acts, and ſuch as eſcape the Reflections of the Soul, but which are yet very real, and do conſerve in her all the Vertues without ſpot, are, as I have already ſaid, that Operation called by S. *Francis* of *Sales*, the Edge of the Spirit, or the Top of the Soul: This State of Trouble, and Gloomineſs, which is only for a while, is not even in its own Duration, without peaceable Intervals, in which ſome Glimpſes of very ſenſible Graces, appear like Lightning in a dark ſtormy Night, which leave no ſign of themſelves behind.

To ſpeak thus, is to ſpeak equally conformable, both to the Catholick Doctrine, and to the Experiences of Myſtical Saints.

IX. *Falſe.*

IX. *False.*

IN theſe extream Tryals, a Soul without having been before unfaithful to Grace, loſeth the true and full Power of perſevering in her State: She falls into a real Impotency, to fulfil the Precepts in thoſe Caſes, where Precepts are urging. She ceaſeth to have an explicite Faith, in Caſes where Faith ought to act explicitely: She ceaſeth to hope, that's to ſay, to expect, and to deſire, even in a diſintereſted manner, the Effect of the Promiſes in herſelf: She hath no longer the Love of God, perceptible, or imperceptible: She hath no more a Hatred to Sin: She loſeth not only the ſenſible and reflective Horror of it, but alſo the moſt direct and intimate Horror of the ſame. She hath no more that intimate and momentous Certainty, which can preſerve the Rectitude of her Conſcience, in the very Moment of her Action. All the Acts of thoſe Vertues eſſential to the internal Life ceaſes, even in their moſt direct, and leſs reflected Operation, which is according to the Language of Myſtical Saints, the Edge of the Spirit, and the Top of the Soul.

To

To ſpeak at this rate, is to annihilate Chriſtian Piety, under pretence of perfecting it. It is to make the Tryals deſigned to purifie Love, an univerſal Shipwreck of Faith, and of all Chriſtian Vertues: 'Tis to ſay, that the Faithful nouriſhed with the Words of Faith, ought never to hear, without ſtopping their Ears.

X. ARTICLE *True.*

THE Promiſes of Eternal Life, are meerly free: Grace is never due to us; or elſe it would not be Grace. God never oweth to us, in a ſtrick Sence, either Perſeverance to the Death, nor Eternal Life after the Death of the Body: He is not ſo much as indebted to our Soul, to give her Exiſtence after this Life; he might let her drop into her Nothing again, as it were, by her own Weight: Otherwiſe he ſhould not be free in reſpect to the Duration of his Creature, and it would become a neceſſary Being. But altho' God never owes any thing to us, in a ſtrict Sence, he hath been pleaſed to give us Rights grounded on his Promiſes, meerly free: By his Promiſes he hath given himſelf, as a Supream Bleſſedneſs, to a Soul faithful to him, and perſevere to be ſo.

It

It is then true in this ſenſe, that any ſuppoſition tending to the believing ones being excluded from Eternal life by Loving God, is impoſſible, becauſe God is faithful in his promiſes: He wills not the Death of the Sinner, but rather that he may live and be Converted. Thereby it is certain that all the Sacrifices which the moſt Diſintereſted Souls make uſually concerning their Eternal Bleſſedneſs are conditional. They ſay: my God, if by an impoſſibility thou wouldſt condemn me to the Eternal Torments of Hell without loſing thy Love, I ſhould not Love thee the leſs for it. But this Sacrifice cannot be abſolute in an ordinary ſtate. In no other caſe but of the laſt trials, this Sacrifice becometh in a manner abſolute. Then a Soul may be invincibly perſwaded with a reflex perſwaſion, and which is not the intimate bottom of Conſcience, that ſhe is juſtly reprobated by God. In this ſtate did S. *Francis* of *Sales* find himſelf in the Church of of S. *Stephen des Grez*. A Soul in this trouble finds her ſelf contrary to God, in reſpect to her former infidelities, and by her preſent obduration. She takes her bad inclinations for a deliberate will, and ſees not the real acts of her Love and of her Virtues, which by reaſon of their ſimplicity do eſcape her reflections. She becomes in her own eyes

covered

covered with the leprósie of Sin, though it is only in appearance and not real. She can not bear with her self. She is offended with those who are willing to quiet her and take away from her that kind of perswasion. It matters nothing to tell her of the precise Doctrine of Faith, in regard to the will of God of saving all Men, and the belief we ought to have, that he is willing to save every one of us in particular. This Soul does not doubt of the good will of God, but believeth her own bad, because she sees nothing in her self by reflection but the apparent evil which is external and sensible, and that the good which is always real and intimate, is by God's jealousie continually taken from before her eyes Nothing in this involuntary and invincible trouble can recover her, nor reveal to her in the bottom of her self what God is pleased to conceal to her. She sees God's Anger swoll'n and hanging over her head as the billows of the Sea, ready to drown her; then it is that the Soul is divided from her self, she expires with Christ upon the Cross: saying, *My God, My God, why hast thou forsaken me?* In that unvoluntary impression of despair, she makes an absolute Sacrifice of her concern for Eternity, because the impossible case in the trouble and darkness she is in, seems to her

possible

poſſible and actually real. Once more it would profit nothing to argue with her, for ſhe is wholly incapable of reaſoning, all the buſineſs lies in a conviction which is not intimate, but ſeeming and invincible. A Soul in this condition, looſeth all hope of things for her own intereſt, but ſhe never looſeth in the ſuperiour part of her ſelf, that's to ſay, in her direct and intimate acts, that perfect hope which is the diſintereſted deſire of the promiſes. She loves God more purely than ever, and is ſo far from conſenting poſitively to hate him, that ſhe does not ſo much as indirectly conſent to ceaſe for one inſtant from loving him, nor to diminiſh in the leaſt her Love, nor to put ever to the increaſe of that Love any voluntary bounds, nor to commit any fault, though never ſo venial. A Director may therefore leave this Soul to make a ſimple condeſcention to the loſs of her own intereſt, and to the juſt Condemnation ſhe thinks to be under from God, which ſerveth ordinarily but to quiet her, and to becalm the Temptation deſigned only for that effect; I mean for the purification of Love: But he ought never either to adviſe or to permit her poſitively to believe by a free and willful perſwaſion, that ſhe is reprobated and ought no longer to deſire the promiſes by a diſin-

tereſted motive: He ought yet much leſs to conſent ſhe ſhould hate God, or ceaſe from loving him, or tranſgreſs his Law even by the moſt venial faults.

To ſpeak thus, is to ſpeak according to the Experience of Saints, with all the Precaution neceſſary for the Conſervation of the Doctrine of Faith, and never to lay open Souls to any Illuſion.

X. *Falſe.*

A Soul in Tryals may believe, with an intimate, free, and voluntary Perſwaſion, againſt the Doctrine of Faith, that God hath forſaken her, tho' ſhe had not forſaken him; or, that there is no more Mercy for her, tho' ſhe does ſincerely deſire it; or, that ſhe may conſent to hate God, becauſe God will have her to hate him; or, that ſhe may conſent never more to love God, becauſe he will no more be beloved by her; or, that ſhe can voluntarily confine her Love, becauſe God will have her to limit it; or, that ſhe may violate God's Law, becauſe God will have her to tranſgreſs it. In this State, a Soul hath no longer any Faith, or Hope, or diſintereſted Deſire of the Promiſes, nor any real and intimate Love of God, nor any, even implicite Hatred of Evil,

Evil, which is Sin, nor any real Co-operation with Grace: But ſhe is without any Action, without any Will, without any more Intereſt for God, than for herſelf, without either reflex, or direct Acts of Vertues.

To ſpeak at this rate, is to blaſpheme againſt what one is ignorant of, and to corrupt one's ſelf in what one knows; 'tis to make Souls to be overcome by Temptation, under pretence of purifying them; 'tis to reduce all Chriſtendom to an impious and dull Deſpair; 'tis even groſly to contradict all good Myſtical Perſons, who do aſſert, that Souls in that State, ſhew a very lively Love for God, by their Sorrow for having loſt him, and an infinite Abhorrency of Evil, by their Impatience oftentimes towards thoſe who offer both to comfort, and reaſſure them of their good State.

XI. ARTICLE. *True.*

GOD never forſakes the Juſt, unleſs he be forſaken by him: He is the infinite Good, who ſeeks for nothing, but to communicate himſelf: The more one receiveth him, the more he gives of himſelf: Our Reſiſtance only is that which reſtrains, or retards his Gifts. The eſſential Difference

between the new Law, and the old, is, that the latter did not lead Man to any thing that was perfect; that it ſhewed what was good, but gave not a Power wherewithal to do it, and Evil, without affording Means to avoid it; whereas the new is the Law of Grace, which gives both the Will and the Deed, and which commands only, becauſe it gives the true Power to fulfil. As the Obſervers of the old Law were aſſured, that they ſhould never ſee the diminution of their Temporal Goods: *Inquirentes autem Dominum non minuentur omni bono.* Souls that are true to their Grace, ſhall likewiſe never ſuffer any dimunition in their Grace, which is always preventing, and the real Good of the Chriſtian Law: Thus each Soul, that ſhe may be fully true to God, can do nothing ſolid and meritorious, but to follow Grace, without need of preventing it. To be willing to prevent it, is to be willing to give to one's ſelf, what it does not give yet; 'tis to expect ſomething of himſelf, and his own Endeavour, or Induſtry; 'tis a ſubtile, and unperceptible Remainder of a Semi-*Pelagian* Zeal, at the very time when we long yet for more Grace. One ought, 'tis true, to prepare himſelf, for to receive and invite Grace to himſelf; but this ought not to be done, without the Co-operation of Grace it ſelf. A faithful Co-operation with Grace,

in

in the preſent Moment, is a moſt effectual Preparation for receiving, and attracting of Grace the next Moment. If the thing be narrowly pried into, 'tis then evident, that all is reduc'd to a faithful Co operation of a full Will, and of all the Forces of the Soul, with the Grace of every Moment's preſenting. If all that could be added to this Co-operation, were rightly taken in its full extent, it would be nothing but a raſh and overhaſty Zeal, an eager and unquiet Endeavour, of a Self-intereſted Soul; an unſeaſonable Motion that would diſcompoſe, weaken, and retard the Operation of Grace, inſtead of making it both more eaſie and perfect: 'Tis even, as if one who is led by another, whoſe Impulſes he ought to follow, ſhould inceſſantly prevent his Motions, and at every Minute turn himſelf back, to meaſure that Space he had already run: This unquiet, and ill concerted Motion, with the Man that principally moves, would only cumber, and retard the Courſe of them both: 'Tis even ſo with a juſt Man in the Hand of God, who moveth him without diſcontinuation with his Grace. All haſty and unquiet Excitation fore-running Grace, for fear of not acting enough; all eager excitation, except in caſe of Command, for to give to one's ſelf, by an exceſs of intereſted Precaution, thoſe Diſpoſitions, which

between the new Law, and the old, is, that the latter did not lead Man to any thing that was perfect; that it ſhewed what was good, but gave not a Power wherewithal to do it, and Evil, without affording Means to avoid it; whereas the new is the Law of Grace, which gives both the Will and the Deed, and which commands only, becauſe it gives the true Power to fulfil. As the Obſervers of the old Law were aſſured, that they ſhould never ſee the diminution of their Temporal Goods: *Inquirentes autem Dominum non minuentur omni bono.* Souls that are true to their Grace, ſhall likewiſe never ſuffer any dimunition in their Grace, which is always preventing, and the real Good of the Chriſtian Law: Thus each Soul, that ſhe may be fully true to God, can do nothing ſolid and meritorious, but to follow Grace, without need of preventing it. To be willing to prevent it, is to be willing to give to one's ſelf, what it does not give yet; 'tis to expect ſomething of himſelf, and his own Endeavour, or Induſtry; 'tis a ſubtile, and unperceptible Remainder of a Semi-*Pelagian* Zeal, at the very time when we long yet for more Grace. One ought, 'tis true, to prepare himſelf, for to receive and invite Grace to himſelf; but this ought not to be done, without the Co-operation of Grace it ſelf. A faithful Co-operation with Grace,

in

in the preſent Moment, is a moſt effectual Preparation for receiving, and attracting of Grace the next Moment. If the thing be narrowly pried into, 'tis then evident, that all is reduc'd to a faithful Co operation of a full Will, and of all the Forces of the Soul, with the Grace of every Moment's preſenting. If all that could be added to this Co-operation, were rightly taken in its full extent, it would be nothing but a raſh and overhaſty Zeal, an eager and unquiet Endeavour, of a Self-intereſted Soul; an unſeaſonable Motion that would diſcompoſe, weaken, and retard the Operation of Grace, inſtead of making it both more eaſie and perfect: 'Tis even, as if one who is led by another, whoſe Impulſes he ought to follow, ſhould inceſſantly prevent his Motions, and at every Minute turn himſelf back, to meaſure that Space he had already run: This unquiet, and ill concerted Motion, with the Man that principally moves, would only cumber, and retard the Courſe of them both: 'Tis even ſo with a juſt Man in the Hand of God, who moveth him without diſcontinuation with his Grace. All haſty and unquiet Excitation fore-running Grace, for fear of not acting enough; all eager excitation, except in caſe of Command, for to give to one's ſelf, by an exceſs of intereſted Precaution, thoſe Diſpoſitions, which

Grace does not inſpire with in thoſe Moments, becauſe it inſpires with others leſs comfortable, and perceptible; all haſty and unquiet exciting, for to give to one ſelf, by obſervable excitation, a more perceptible motion, and whereof one may be able to bear to himſelf immediately a more intereſted Witneſs, are defective Motions, for Souls called to a peaceable Diſintereſt of perfect Love. This unquiet, and fore-running Acting, is what good Myſticks have called Activity, which hath nothing in common with the Action, and real, but peaceable Acts, that are eſſential to co-operate with Grace. When they ſay, that one ought no more to excite himſelf, nor ſtrive, they mean only to remove that unquiet and haſty Excitation, whereby one would go before Grace, or recal the ſenſible Impreſſions of it, after they are paſt, or co-operate with it, in a more ſenſible and noted manner than is required of us. In this Sence, Excitation or Activity, ought effectually to be cut off: But if by Excitation ſhould be meant, a Co-operation of the full Will, and of all the Powers of the Soul, to the Grace of each Moment; it ought to be concluded, that it is by way of Faith, that one ought to excite himſelf every Moment, to fill up all his Grace. This Co-operation is no leſs ſincere for being diſintereſted; and for being peaceable, it is no leſs efficacious,

and

and the Product of the entire Will: For being without precipitation, it is no leſs painful, in relation to Concupiſence, which it overcomes. It is not an Activity, but an Action, which conſiſts in very real and meritorious Acts. Thus it is, that Souls called to pure Love, reſiſt the Temptations of the greateſt Trials: They fight, even to the Blood, againſt Sin; but it is a peaceable Combat, becauſe the Spirit of the Lord favors of Peace: they reſiſt in the Preſence of God, who is their Strength. They reſiſt in a State of Faith and Love, which is a State of Prayer. Thoſe who have yet need of the intereſted Motives of Fear and Hope, ought to take hold of them, even with a natural eagerneſs, rather than to expoſe themſelves to be overcome. Thoſe who find by a repeated Experience, and known to good Directors, that their Strength lies in an amorous Silence, and their Peace in the greateſt Bitterneſs, may continue thus to overcome Temptation; and they muſt not be diſturb'd, for they are pained already enough another way: But ſhould theſe Souls by a ſecret Infidelity, come ſecretly to fall from their State, they ſhould be oblig'd to have their recourſe to the moſt intereſted Motives, rather than expoſe themſelves to violate the Law, in the exceſs of Temptation.

To ſpeak thus, is to ſpeak in conformity to the Evangelical Rule, without weakning in the leaſt, either the Experiences, or the Maxims of all good Myſtical Perſons.

XI. *Falſe.*

THat Activity which Saints will have us to cut off, is the Action itſelf of the Will: She ought not to produce any further Act; ſhe hath no longer need to co-operate with Grace with all her Power, nor poſitively and fully to reſiſt Concupiſcence, nor to work any internal, or external Action, that is troubleſome to her: It ſufficeth her, to let God work in her, thoſe that flow as from the Spring, and for which ſhe hath not ſo much as a natural repugnancy. She hath no further need to prepare herſelf, by the good uſe of one Grace for a greater that ſhould follow, and which is, as it were, linked to this firſt: ſhe needs only let herſelf looſe, without Examination, to all the Propenſions ſhe finds in herſelf, without aſſuming them: She needs no more any Toil, or Labour, any Violence, any Reſtraint of Nature. Let her but remain without Will, and Neuter between Good and Evil, even in the moſt extream Temptations.

To

To ſpeak at this rate, is to ſpeak the Language of the Tempter: 'Tis to teach Souls to lay Snares for themſelves; 'tis to inſpire them with Indolency in Evil, which is the height of Hypocriſie; 'tis to engage them into a Conſent to all Vices, which is no leſs real for its being indirect and tacite.

XII. ARTICLE. *True.*

SOuls attracted to pure Love may be as diſintereſted in reſpect to themſelves as to their Neighbours, becauſe they never ſee or deſire more in themſelves than in the moſt unknown neighbour, but the Glory of God, his good pleaſure, and the fulfilling of his promiſes. In this ſenſe, theſe Souls are as it were ſtrangers to themſelves; and they Love themſelves no farther, but as they do the reſt of other Creatures within the Order of pure Charity. After this wiſe, would Innocent *Adam* have Loved himſelf only for God's ſake. Self abnegation, and the hating of our Souls recommended in the Goſpel, are not an abſolute hatred of our Souls, which are God's Image: For the Work of God is good, and we ought to Love it for his ſake: But we do ſpoil that work by Sin, and we ought to

hate our ſelves in our corruption. The perfection of pure Love conſiſteth then in not loving our ſelves any further, but for God alone. The vigilancy of the moſt diſintereſted Souls ought never to be regulated according to their diſintereſt: God who calls them to be as freed from themſelves as from their Neighbour, will have them at the ſame time more watchful over themſelves whom they are intruſted with, and for whom they are reſponſible, than over their Neighbour whom God hath committed to their charge. They ought even to watch over what they do every day to their Neighbour, whom Providence hath intruſted to their direction and conduct. A good Paſtor watcheth over the Soul of his Neighbour without any intereſt. He Loves in him nothing but God: He hath him never out of ſight: He comforteth, correcteth, and ſupports him. Thus ought we to bear up our ſelves without flattery, and correct our ſelves without diſcouragement. We ought to converſe charitably with our ſelves as with another, and not to forget our ſelves but by cutting off the tickliſhneſs and niceneſs of ſelf-love; not to forget ones ſelf at all, but in pulling down all unquiet and intereſted reflections when we are intirely in the grace of pure love. But it is never lawful to forget ones ſelf

ſo

ſo as to ceaſe watching over our ſelves, after the ſame manner we would watch over our Neighbour if we were Paſtors. We ought even to add this further, that one is not ſo ſtrictly charged with the care of his Neighbour as with himſelf, becauſe it is not in our power to regulate the internal wills of others as 'tis of our own. Whence it follows, that one ought always to watch, incomparably more over himſelf than the beſt Paſtor can over his flock. We ought never to forget our ſelves by aboliſhing the reflections that are even moſt intereſted, when we are yet in the way of intereſted Love. Laſtly, we ought not to forget our ſelves ſo as to reject all ſorts of reflections as imperfect things: For reflections have nothing imperfect in themſelves, and don't become ſo often hurtful to ſo many Souls, but becauſe Souls ſick of ſelf-love turn very ſeldom an eye upon themſelves, but they do grow impatient and are ſoftened at that ſight. Moreover, God inſpires often by his grace the moſt improved Souls with reflections very profitable either in reſpect to his deſigns in them, or upon his former mercies which he makes them to celebrate, or their diſpoſitions whereof they are to give an account to their Director. But finally, diſintereſted love watcheth acts, and reſiſts Temptation more yet than intereſted

Love

Love doth. The only difference is, that the watchfulneſs of pure Love is ſimple and peaceable, whereas that of intereſted Love, which is leſs perfect, keeps ſtill ſome remains of eagerneſs and trouble, becauſe nothing but perfect Love driveth out fear with its attendance.

To Speak thus, is to Speak in a very correct manner, which ought to be ſuſpected by no body, and is conformable to the Language of Saints.

XII. *Falſe.*

A Soul fully diſintereſted in her ſelf, does not love her ſelf even for God's ſake. She hateth her ſelf with an abſolute hatred, as ſuppoſing the work of the Creator not to be good, and ſhe carries thus far her abnegation and renounciation, enlarging the hatred to her ſelf, even ſo far as to will deliberately her loſs, and eternal reprobation. She rejects grace and mercy; wills nothing but juſtice and vengeance. She becometh ſo great a ſtranger to her ſelf, that ſhe ceaſeth to take any further concern either for the good that is to be done, or the evil to be eſchewed. All her deſire is to forget her ſelf in every thing, and looſe continually the ſight of her

her ſelf. She is not ſatisfied to forget her ſelf in reſpect to her own intereſt: She is willing moreover to forget her ſelf, in relation to the amendment of her defects, and to the fulfilling of the Law of God, for the intereſt of his pure glory. She reckons no longer upon her being entruſted with her ſelf, nor upon watching even with a ſimple, peaceable, and diſintereſted vigilancy over her own will. She rejecteth all reflection as imperfect, becauſe nothing but meerly direct and not reflex ſights are worthy of God.

To Speak at this rate, is to oppoſe the experiences of Saints, whoſe moſt internal Life hath been fill'd with very profitable reflections made by the impreſſion of grace; ſince they have afterward come to know the graces paſt, and the miſeries from which God hath delivered them, that at length they have given an account of a very great number of things that had happened in them. This is to turn the abnegation of ones ſelf into an impious hatred of our Soul, which ſuppoſes her to be bad by nature, according to the principle of the *Manicheans*, or which overturns the order, in hating what is good, and what God loves as being his image. This is to annihilate all watchfulneſs, all fidelity to grace, all attention to make God reign in us, all good uſage of

our

our liberty. In a word, it is the height of all impiety and irreligion.

XIII. ARTICLE. *True.*

THere is a great deal of difference between ſimple and direct acts, and reflex acts. Whenſoever we act with a right Conſcience, there is in us an inward certainty that we go right; or elſe we ſhould act in a doubt, whither we do well or ill, and ſo ſhould not practiſe a downright dealing. But this inward certainty conſiſts often in acts ſo ſimple, ſo direct, ſo rapid, ſo momentanous, ſo free from all reflection, that the Soul who knows well that ſhe makes them in that moment that ſhe makes them, does not find afterwards any diſtinct, and durable ſign of them. Hence it comes that when ſhe will return by reflection to what ſhe hath done, ſhe doth not think ſhe hath done what ſhe ought, ſhe diſturbs her ſelf by ſcruples, and is even offended at the indulgence of her ſuperiours, when they go about to quiet her in reſpect to what is paſt: So God giveth her at the inſtant of the action, by direct acts, all the neceſſary certainty for the rectitude of her Conſcience; and he takes away from her in his jealouſie

louſie the facility of finding again by way of reflection, and an after-blow that certainty and rectitude: ſo that ſhe cannot enjoy it to her comfort, nor juſtifie her ſelf in her own eyes. As for reflex acts, they leave behind them a laſting and ſteady Foot-ſtep, which is found again when we pleaſe, and this is the reaſon why Souls yet intereſted for themſelves be willing inceſſantly to form acts that are ſtrongly imprinted and reflected, to make themſelves ſure of their operation, and bear witneſs of it to themſelves: Whereas, diſintereſted Souls are of themſelves indifferent to perform acts diſtinct or indiſtinct, direct or reflex: They make reflex ones whenever either any Precept may require it, or the power of grace carries them to it; but they don't look for reflex acts with preference to others by a trouble ariſing from a concern for their own ſecurity. Commonly in the extremity of Tryals, God leaves nothing to them but direct acts, of which afterwards they cannot perceive any Foot-ſtep; and this cauſeth the Martyrdom of Souls, while any motive of ſelf-intereſt remaineth yet in them. Theſe direct and intimate acts without reflection imprinting any ſenſible Foot-ſtep, are that which S. *Francis* of *Sales* hath called the Top of the Soul or Edge of the Spirit. In theſe

theſe acts it was that S. *Anthony* did repoſe the moſt perfect Prayer, when he ſaid, *Prayer is not yet perfect, when the ſolitary knows that he makes a Prayer,* (Caſſian. conf. 9.)

To Speak thus, is to Speak conformable to the Experience of Saints, without exceeding the ſtrictneſs of Catholick Doctrine. It is alſo to Speak of the operations of the Soul, in conformity to the ideas of all good Philoſophers.

XIII. *Falſe.*

THere are no true acts beſides the reflex ones, which are either felt or perceived, as ſoon as we have ceaſed to perform any act of that kind, we may ſay truly, that we perform not one more that is real. Whoſoever hath not upon theſe acts a reflex and durable certitude, hath had no certainty in the Action; from whence it follows, that the Souls who are during their Tryals in an apparent deſpair, are there in a true deſpair; and that the doubt wherein they are after having acted, ſhews that they have loſt in the action the inward Teſtimony of Conſcience.

To Speak at this rate, is to overturn all Ideas of good Philoſophy; 'tis to deſtroy the

the Teſtimony of the Spirit of God in us for our Filiation; 'tis to annihilate all the internal life, and all rectitude of Souls.

XIV. ARTICLE. *True.*

IN the laſt Tryals for the purification of Love, a ſeparation is made of the ſuperior part of the Soul from the inferiour; in that the ſenſes and imagination have no part of the peace and of the communications of Grace, which God makes often enough both to the underſtanding and to the will, in a ſimple and direct manner, which eſcapeth all reflection. After this manner, Chriſt Jeſus our perfect pattern, hath been happy upon the Croſs, ſo that in the ſuperior part of his Soul he enjoyed Cœleſtial Glory, while in the inferiour, he was actually a Man of Grief, with a ſenſible impreſſion upon him of his being forſaken by his Father. The inferiour part did not impart to the ſuperiour her involuntary trouble, nor her painful ſwoundings. The ſuperiour communicated to the inferiour neither her peace nor her bleſſedneſs. This ſeparation is made by the difference of the real, but ſimple and direct acts of the underſtanding and of the will, who leaving behind

behind them no ſenſible ſign, and of the reflex Acts, which leaving a ſenſible mark behind them, are communicated to the imagination and to the ſenſes, which are called the inferiour part, for to diſtinguiſh them from that direct and intimate operation of the underſtanding and of the will, called the ſuperiour part. The acts of the inferiour part in this ſeparation, conſiſt of an entirely blind and unvoluntary trouble, becauſe all that is intellectual and voluntary belongs to the ſuperiour part. But although this ſeparation taken in this ſenſe cannot be abſolutely denied, the Directors nevertheleſs ought to take great care never to ſuffer in the inferiour part, any of thoſe Diſorders, which are in a natural courſe to be always deemed voluntary, and for which the ſuperiour part ought conſequently to be accountable. This precaution ought always to be found in the way of pure Faith, which is the only one we can Speak of, and in which nothing contrary to the order of nature is admitted. 'Tis needleſs, for this Reaſon, to Speak here of diabolical poſſeſſions, obſeſſions, or other extraordinary things: One cannot abſolutely reject them, ſince both the Scripture and the Church have acknowledged them: But in particular caſes, the greateſt caution ought to be uſed for to avoid

void being deceived. Moreover, this matter that is common to all internal ways, hath no particular difficulty to be cleared in it by the way of pure Faith and of pure Love. On the contrary, it may be aſſerted, that this way of pure Love and of pure Faith, is that wherein fewer of theſe extraordinary things are to be ſeen: Nothing diminiſheth them ſo much, as not minding them, and carrying always the Souls to a Conduct that is ſimple in the diſintereſt of Love, and in the obſcurity of Faith.

To Speak ſo, is to Speak in conformity to Chriſtian Doctrine, and to give the greateſt preſervatives againſt illuſion.

XIV. *Falſe.*

IN Tryals, a total ſeparation is made of the ſuperiour from the inferiour part: The ſuperiour is united to God by an union, whereof no ſenſible and diſtinct ſign appears at any time, either for Faith, Hope, Love, or any other virtues: The inferiour part becometh in that ſeparation wholly Animal, and whatever paſſeth in it againſt the rule of manners is deemed neither voluntary, nor demeritorious, nor contrary to the purity of the ſuperiour part.

To

To Speak at this rate, is to annihilate the Law and the Prophets: It is to Speak the Language of the Devil.

XV. ARTICLE. *True.*

THE perſons who are in thoſe rigorous Tryals ought never to neglect that univerſal ſobriety, ſo often ſpoken of by the Apoſtles, and which conſiſts in a ſober uſe of all the things that are round about us. This Sobriety reacheth to all the operations of ſenſe, of the imagination, and even of the Spirit: It makes our Wiſdom Sober and Temperate: It reduceth all to a ſimple uſe of neceſſary things. This Sobriety implies a continual privation of all the enjoyments that are only for ſatisfaction and pleaſure. This Mortification, or rather this Death, tends to cut off not only all the voluntary motions of nature, corrupted and revolted through the voluptuouſneſs of the Fleſh, and the pride of the Spirit; but alſo all the moſt innocent Conſolations, which intereſted Love does ſeek with ſo much eagerneſs. This Mortification is practiſed with peace and ſimplicity, without diſcompoſure of mind and ſourneſs againſt ones

ones ſelf, without method ſuitable to ones occaſions and needs, but in a real manner, and without intermiſſion. 'Tis true, that ſome perſons oppreſſed by exceſſive Tryals, are ordinarily oblig'd by their Obedience to an Experienced Director, to forbear or leſſen certain Corporal Auſterities they have been much addicted to. This Temperature is neceſſary for the Relief of their Body, ſinking under the Rigor of internal Pains, which is the moſt terrible of all Penances. It happens alſo, often, that theſe Souls have been too much in love with theſe Auſterities; and the Repugnancy they felt at firſt to obey, in leaving them off in this State of Oppreſſion, ſhews, that they ſtuck a little too faſt to them: But it is their Perſonal Imperfection, and not that of the Auſterities, that deſerves the blame: Auſterities anſwerable to their Inſtitution, are profitable, and often neceſſary: Chriſt hath given us the Pattern of them, which all Saints have followed: They bring our revolted Fleſh under; they tend to the Amendment of committed Faults, and do preſerve from Temptations: 'Tis true indeed, that they don't ſerve to deſtroy the Bottom of Self-love, or Cupidity, but by ſo much as they are animated by the Spirit of Recollection, Love, and Prayer: For want of which they would quench the groſſer Paſſions, and contrary

trary to their Inſtitution, make a Man full of himſelf; this would be nothing elſe, but a Juſtifying of the Fleſh. It is moreover to be obſerved, that the Perſons that are in this State, being deprived of all ſenſible Graces, and from the fervent Exerciſe of all diſcernible Vertues, have no longer any reliſh, nor ſenſible fervency, nor noted attraction, for all the Auſterities they had practiſed before, with ſo much Ardor. Then it is, that their Penance is reduc'd to bear, in a very bitter Peace, the Anger of God, which they look for every Moment, and their manifeſt Deſpair. There is no Auſterity, or Torment, which they would not ſuffer with Joy, and Eaſe, in the room of this inward Pain; all their inmoſt Attractiveneſs is to bear their Agony, in which they ſay upon the Croſs, with Chriſt, *My God, my God, why haſt thou forſaken me.*

To ſpeak thus, is to acknowledge the perpetual neceſſity of Mortification: It is to Authoriſe Corporal Auſterities, which by their Inſtitution are very wholeſome: 'Tis to be willing, that the moſt perfect Souls ſhould do Penance, proportionable to the Strength, Graces, and Tryals of their State.

IV. *Falſe.*

XV. *False.*

CORporal Auſterities ſerve for nothing, but to provoke Concupiſcence, and inſpire the Practiſer of them, with a Phariſaical Complacency; they are not neceſſary either to prevent, or to appeaſe Temptations. Quiet Prayer is always ſufficient for to bring the Fleſh under the Spirit. One may willfully leave off theſe Practices, as groſs, imperfect, and not convenient for Beginners.

To ſpeak at this rate, is to ſpeak as an Enemy of the Croſs of Chriſt; 'tis to blaſpheme againſt his Example, and againſt all Tradition; it is to oppoſe the Son of God, who ſaith, *Since the Days of John, the Kingdom of Heaven ſuffereth violence, and the violent take it by force.*

XVI. ARTICLE *True.*

THere are two Kinds of Proprieties: The firſt is a Sin for all Chriſtians: The ſecond is not ſo much as a Venial Sin; but only an Imperfection, in compariſon with ſome-

ſomething that is more perfect; nay, it is not even an Imperfection, but for thoſe Souls that are actually attracted by Grace, to the perfect Diſintereſt of Love. The firſt Property is Pride: It is a Love of Self-excellency, as 'tis one's own, and without any ſubordination to our eſſential End, which is the Glory of God: This Property was the Sin of the firſt Angel, who reſted in himſelf, as ſaith S. *Auguſtine*, inſtead of referring himſelf to God, and by that ſimple Appropriation of himſelf, he did not remain in the Truth: This Property is in us a Sin, leſſer, or greater, according as it is leſs, or more voluntary. The ſecond Property, which we ought never to confound with the firſt, is a Love of our own Excellency, as it is our own, but with ſubordination to our eſſential End, the Glory of God. We deſire to have none but the moſt excellent Vertues; we will have them chiefly for the Glory of God, but we will have them alſo for our Merit, and for the Reward that does attend them. Moreover, we deſire them for the very Comfort of becoming perfect: It is a Reſignation, which, as S. *Francis* of *Sales* ſaith, *Hath yet Self-deſires, but they are ſubjected.* Thoſe Vertues that are intereſted for our Perfection, and Happineſs, are good, becauſe they refer themſelves to God, as our principal End: But they are inferiour, in Perfection,

to

to the Vertues exercis'd by holy Indifference, and for the Glory of God alone in us, without any Motive of Self-Intereſt, either for our Merit, or for our Perfection, or for our Eternal Reward. This Motive of Spiritual Intereſt, which remains always in the Vertues, while the Soul remains poſſeſſed with intereſted Love, is that which Myſtical Writers have called Propriety. It is that which the bleſſed *John of the Croſs* calls Avarice, and Spiritual Pride. The Soul, whom they call the *Proprietary One*, refers her Vertues to God, by holy Reſignation, and in this is leſs perfect, than the diſintereſted Soul, which refers her to God, by holy Indifference. This Property which is not a Sin, is nevertheleſs, by Myſtical Men, called an Impurity; not as if it were a Spot in the Soul, but to expreſs that it is a mixture of divers Motives, hindring Love from being pure, or without mixture. They often ſay, that they find this impurity, or mixture of intereſted Motives, in their Prayer, and moſt holy Exerciſes: But we ought to take heed, leaſt we think that they mean then to ſpeak of any vicious impurity.

When it is clearly underſtood, what Myſtical Men mean by Property, 'tis no hard matter to underſtand what is meant by Diſappropriation, 'tis the Operation of Grace,

purifying Love, and making it diſintereſted in the Practice of all Vertues. 'Tis by means of Trials, this Diſappropriation is made; it loſeth therein, as myſtical Perſons do ſay, all Vertues: But this loſs is but ſeemingly ſo, and for a limited time. The Foundations of Vertues are ſo far from being really loſt, that they are rather purified by pure Love; the Soul is there ſtript from all ſenſible Graces, from all Reliſhes, from all Eaſineſs, and from all Fervency, which might both comfort and hearten her; ſhe loſeth thoſe Methodical Acts, and ſuch as are excited with Eagerneſs, for to render to herſelf an intereſted Teſtimony, concerning her Perfection; but ſhe loſeth neither the direct Acts of Love, nor the Exerciſe of diſtinct Vertues, in caſe of a Command, nor the near hatred of Evil, nor the momentaneous Certainty of Evil, neceſſary for the rectitude of Conſcience, nor the diſintereſted Deſire of the Effect of the Promiſes in her: the appearance alone of her Demerit, is enough to take from her all diſcernable Support, and to leave no other Shift for Self-Intereſt: Why then ſhould any real Evil be added to it, as if God could not make his Creature perfect, but by a real Sin? On the contrary, the Soul, if ſo be ſhe is faithful in thoſe Trials called Loſs and Diſappropriation, ſuffereth no real diminution of her

Perfection, but groweth ſtill more and more in the inward Life; in fine, aSoul who purifies herſelf in the Experience of her daily Faults, by hating her Imperfection, becauſe contrary to God, loves nevertheleſs the Abjection coming to her by it; becauſe this Abjection is ſo far from being a Sin, that it is, on the contrary, that Humiliation which is the Penance and Remedy of Sin itſelf: She hates ſincerely all her Faults, by how much ſhe loves God in the utmoſt Perfection; but ſhe makes uſe of her Faults to humble herſelf peaceably, and thereby *her Faults become the Windows of the Soul, through which God's Light doth enter*; according to the Expreſſion of *Balthazar Alvarez*. (*In his Life*, C. 13.)

To ſpeak thus, is to unfold the true Sence of the beſt myſtical Men; it is to follow a plain Syſtem, which is reduced only to the Diſintereſt of Love, which is Authoriſed by the Tradition of all Ages.

XVI. *False.*

THE Myſtical Property, which is intereſted Love, is a real Impurity; it is a Contamination of the Soul: The Vertues of this State are not meritorious; one muſt really loſe the very Depths of his Vertues; one muſt ceaſe to produce even the moſt intimate and direct Acts of them; one muſt really loſe the Hatred of Sin, the Love of God, the diſtinct Vertues of his State, in the Caſe of a Command; one ought to loſe really the momentaneous Certainty that is neceſſary for the Rectitude of Conſcience; nay, alſo the diſintereſted Deſire of the Effect of the Promiſes in us. We ought to love our Abjection in ſuch a manner, that we may love truly our very Sin, becauſe it renders us Abjects, and contrary to God. Finally, one ought in order, to be entirely pure, to ſtrip oneſelf of all his Vertues, and and make to God a diſintereſted Sacrifice of them, by voluntary Actions, tranſgreſſing the written Law, and incompatible with theſe Vertues.

To ſpeak at this rate, is to make a Sin of intereſted Love, againſt the formal Deciſion of the Council of *Trent*: It is at the ſame time, to ſtrip the Souls of their Robes of Inno-

Innocency, and to quench all Graces in them, under the pretence of a Diſappropriation of them: 'Tis to Authoriſe the Myſtery of Iniquity, and renew the Impiety of the falſe *Gnoſticks*, who went about to purifie themſelves by the Practice of Impurity itſelf, as we learn it from S. *Clement* of *Alexandria*.

XVII. ARTICLE. *True.*

THere is but a ſmall Number of Souls, who are in theſe laſt Trials, wherein they make an end of purifying themſelves from all Self-intereſt. All other Souls, without undergoing theſe Trials, do yet arrive at ſeveral Degrees of Holineſs, that is very real, and pleaſing to God: Otherwiſe one would reduce intereſted Love to a Judaical Worſhip, or ſuch as is unſufficient to eternal Life, againſt the Deciſion of the holy Council of *Trent*. The Director ought not to be eaſily induced to ſuppoſe, that thoſe Temptations in which he finds the Soul to be, are extraordinary Temptations. One cannot be too miſtruſtful, of an heated Imagination, and that exaggerates all that ſhe feels, or thinks to feel. One ought to

diſtruſt a ſubtile, and almoſt unperceptible Pride, which tends always to flatter one ſelf, with being a Soul extraordinarily led. Laſtly, we ought to diſtruſt illuſion, which creeps in and makes one that after having begun by the Spirit with a Sincere Fervency, to end in the Fleſh: His chief concern therefore ſhould be, to ſuppoſe at the very firſt, that the Temptations of a Soul are nothing elſe but common Temptations, the Remedy whereof is both internal and external Mortification, with all the acts of fear, and the practiſing of all intereſted Love. One ought even to ſtand faſt in admitting nothing beyond this, without an entire conviction, that theſe Remedies are abſolutely unprofitable, and that the ſole exerciſe both ſimple and peaceable of pure Love does better quell the Temptation: Upon this occaſion it is that illuſion and the danger of wandrings are in the extream. When an unexperienced or too credulous Director ſuppoſeth a common Temptation, to be an extraordinary one, for the purifying of Love, he is the ruine of a Soul, he fills her with her ſelf, and caſteth her into an incurable and unavoidable indolency of Vice. To leave intereſted Motives when we have need of them, it is to take from a Child the Milk of his Nurſe, and to deprive him cruelly

of

of his Life, by weaning him out of Season. Souls who are very imperfect yet and full of themſelves, do often fancy upon indiſcreet readings, and ſuch as are diſagreeable to their circumſtances, that they are in the moſt rigorous Tryals of pure Love, while they are yet only in ſuch Temptations as are very natural, which they draw on themſelves by a lazy wandering and ſenſual Life. The Tryals we Speak of here, are only the Portion of Souls already perfected, both in outward and inward Mortification, who have learn'd nothing by premature Readings, but by the ſole Experience of God's Conduct towards them, who breath nothing but Candor and Docility, who are always ready to think that they are deceived, and ought to enter upon the common way again: Theſe Souls do not recover their peace in the midſt of their Temptations, by any of the ordinary helps, at leaſt while they are held with the Grace of pure Love. Nothing but a faithful co-operation with the Grace of this pure Love can becalm their Temptations, and thereby their Tryals are diſtinguiſhed from the common ones: The Souls that are not in this ſtate, ſhall infallibly fall into horrid exceſſes, if you go about to blame them contrary to their neceſſities in the ſimple acts of pure Love, and thoſe who

were under the Attractive Power of pure Love, ſhall never be pacified by the ordinary practices of intereſted Love. Whoever reſiſted God and had Peace? But to make a true Judgment of Souls that are ſo nice, and under ſuch important circumſtances, Spirits ought to be tried to know whither they come from God or no.

To Speak thus, is to Speak with all the neceſſary precaution in a matter where our care cannot be too great, and it is at the ſame time to admit all the Maxims of the Saints.

XVII. *Falſe.*

THe Simple, Peaceable, and uniform exerciſe of pure love is the only remedy that one ought to employ againſt the Temptations incident to every condition. One may ſuppoſe, that all Tryals do tend to the ſame end, and have need of the ſame Remedy. All the practices of intereſted love, and all the acts excited by this motive are good for nothing but to fill Man with Self-love, and to add to the Temptation.

To Speak at this rate, is to confound all that which the Saints have ſo carefully ſeparated: It is to love ſeduction and run after

ter it; it is to jogg Souls into a precipice, by taking from them all the ſprings of their preſent grace.

XVIII. ARTICLE. *True.*

THe Will of God is always our only rule, and Love is wholly reduced to a Will, willing of nothing elſe but what God himſelf Wills, and makes the Soul to Will. But there are ſeveral ſorts of Wills in God, *viz.* his poſitive and written Will, which commands what is good, and Prohibits what is evil. This is the only invariable rule of our Wills, and of all our voluntary Actions. There is the Will of God which is manifeſted to us by the inſpiration or attraction of that Grace which is in all Juſt Men. This Will of God muſt always be ſuppos'd to be entirely conformable to the written Will, and it is not lawful to believe, that it can exact of us any other thing but the faithful accompliſhing of the Precepts and Counſels comprehended in the Law. The Third Will of God, is, a Will of ſimple permiſſion, and is that which ſuffers Sin without approving of it. The ſame Will which permitteth it, condemns it: It does not poſitively permit it,

but only by giving way to the Commiſſion of it, and not hindring it: This permiſſive Will is never our Rule. It would be an impiety to will our Sin, under pretence that God willeth it permiſſively. 1. It is falſe that God willeth it. 'Tis true, only that he hath not a poſitive Will to hinder it. 2. At the ſame time that he hath not a poſitive Will to hinder it, he hath an actual and poſitive Will to condemn and to puniſh it, as being eſſentially contrary to his immutable holineſs to which he oweth all. 3. One ought never to ſuppoſe God's allowance of Sin, but that after it is unfortunately committed, and when it cannot be help'd, that what is done ſhould be not done: Then we ought to conform our ſelves at one and the ſame time to the two Wills of God: According to the one, we are to condemn and puniſh that which he condemns and would puniſh, and according to the other, we ought to will the confuſion and abjection of our ſelves, which is not a Sin, but rather a Penance and remedy of Sin it ſelf; becauſe this wholſome confuſion, and this abjection which carries in it ſelf all the bitterneſs of a potion, is a real good which God hath been poſitively willing to draw from Sin, though he never poſitively willeth Sin it ſelf. This is to love the Remedy

dy that is drawn from Poyſon, without loving Poyſon.

XVIII. *Falſe.*

WE ought to conform our ſelves to all the Wills of God, and to his permiſſions as to all his other Wills: We ought therefore to permit Sin in our ſelves, when we know God is about to permit it. We ought to love our Sin though contrary to God, by reaſon of its abjection, which purifies our love, and takes from us all pretence and deſert of a reward. Laſtly, the attraction or inſpiration of Grace, requires from Souls, in order to render them more diſintereſted for the Eternal reward, the breaking of the Written Law.

To Speak at this rate, is to Teach Apoſtacy, and to put the Abomination of Deſolation in the moſt holy place; it is not the Voice of the Lamb, but of the Dragon.

XIX. ARTI-

XIX. ARTICLE. *True.*

VOcal, without Mental Prayer, that's to ſay, without the attention of the Mind, and the Affection of the Heart, is a Superſtitious Worſhip, which honoureth God with the Lips while the Heart is far from him. Vocal Prayer, is not good and meritorious, but in as much as it is directed and animated by that of the Heart: It is much better to recite but a few Words, with great recollection and Love, than long Prayers, with little or no recollection, when they are not Commanded. To Pray both without attention and Love, is to Pray as the Heathens did, who thought to be heard for the Multitude of their Words. One Prays no further than one deſires, and one doth not deſire but by how much one loveth at leaſt with an intereſted Love. Nevertheleſs, Vocal Prayer ought to be reſpected and conſulted, as being good to awake the Thoughts and the Affections which it expreſſes, as having been taught by the Son of God to his Apoſtles, and practiſed by the whole Church in all Ages. To make light of this Sacrifice of Praiſes, this fruit of the Lips that does

does confeſs the Name of the Lord, would be an impiety. Vocal Prayer may be troubleſome for a while, to thoſe Contemplative Souls who are yet in the imperfect beginnings of their Contemplation, becauſe their Contemplation is more ſenſible and affecting than pure and quiet. It may be alſo burthenſome to Souls who are in the laſt Tryals, becauſe every thing in that ſtate diſturbs them: But one ought never to give them for a rule, to forſake without the permiſſion of the Church, and without a true impotency known to be ſo by their Superiours, any Vocal Prayer which is obligatory. Vocal Prayer taken with ſimplicity, and without ſcruple, when it is according to the Command, may well be troubleſome to a Soul, in relation to thoſe things we have already noted: But it is never contrary to the higheſt Contemplation. Experience even ſhews that the moſt Eminent Souls in the midſt of their moſt ſublime Communications, have familiar Communications with God, and that they read or recite with a loud Voice, and in a kind of Tranſport, ſome inflamed Words of the Apoſtles and Prophets.

To Speak ſo, is to explain the ſoundeſt Doctrine with the moſt correct Words.

XIX. *Falſe.*

XIX. *False.*

VOcal Prayer, is nothing but the groſs and imperfect Doctrine of beginners: It is intirely unprofitable to Contemplative Souls: They are by the eminency of their ſtate diſpenſed with, as to the reciting of Vocal Prayers Commanded them by the Church, becauſe their Contemplation eminently comprehends what is more edifying in the different parts of Divine Worſhip.

To Speak at this rate, is to deſpiſe the Reading of the Scriptures; it is to forget that Chriſt hath Taught us Vocal Prayer, which contains the perfection of the higheſt Contemplation: It is to be ignorant, that pure Contemplation is never perpetual in this Life, and that in its intervals, one may and ought to recite faithfully the Office which is Commanded, and which of it ſelf is ſo apt to nouriſh in our Souls the Spirit of Contemplation.

XX. ARTICLE. *True.*

READING ought not to be done either out of Curioſity, or deſire of judging of our State, or deciding it according to what we Read, nor out of a certain reliſh of what we call Witty and ſublime. We ought not to read the moſt holy Books, nor even the Scriptures, but with dependency upon the Paſtors and Directors, who are in their ſtead. 'Tis they who are to judge whither each faithful Chriſtian is prepared enough, if his Heart is ſufficiently purified and Docible for each different Reading: They ought to diſtinguiſh the Food that is agreeable to every one of us in particular. Nothing cauſeth ſo much illuſion in the interiour Life, as the indiſcreet chooſing of Books. 'Tis beſt to Read little, and make long interruptions by way of recollection, that we may let Love more deeply to imprint in us the Chriſtian truths. When recollection cauſeth our Book to drop out of our hands, we muſt let it fall without ſcruple: We ſhall take it up again time enough afterwards, to renew in its turn our recollection.

Love

Love Teaching by its Unction, ſurpaſſes all the rational diſcourſe we can make upon Books. The moſt powerful of all perſwaſions is that of Love: Nevertheleſs, we muſt take in hand again the outward Book, when the inward Book ceaſeth to be open: Otherwiſe the empty Spirit would fall into a rambling and imaginary Prayer, which would be a real and pernicious idleneſs. This would bring a Man to neglect his own inſtruction about neceſſary truths, and forſake the Word of God, and never to lay ſolid foundations both of the exact underſtanding of the Law, and of revealed Myſteries.

To Speak thus, is to Speak according to Tradition, and to the Experience of holy Souls.

XX. *Falſe.*

THe Reading of the moſt holy Books is unprofitable to thoſe whom God teacheth entirely and immediately by himſelf. 'Tis not neceſſary that ſuch perſons as theſe ſhould have laid the foundation of common inſtruction: They need only to wait for all the light of truth that doth ariſe from their Prayer. As for their Readings, when they are moved to any, they may chooſe without

without consulting with their Superiours, such Books which Speak of the most advanced states. They may Read the Books that are suspected or censured by their Pastors.

To Speak at this rate, is to destroy instruction which is the food of Faith: It is to substitute instead of the pure Word of God, an interiour Fanatical inspiration. On the other side, it is to permit Souls to Poyson themselves with contagious Readings, or at least such as are disproportionate to their true needs: It is to teach them dissimulation and disobedience.

XXI. ARTICLE. *True.*

WE ought to distinguish between Meditation and Contemplation: Meditation, consists in discursive acts that can be easily distinguished, the one from the other; because they are distinguished by a kind of a noted motion; because they are varied by the diversity of Objects they are applied to; because they draw a conviction concerning the truth of the conviction of another truth already known; because they draw an affection from several Motives methodi-

methodically aſſembled: Laſtly, becauſe they are done and reiterated with a reflection, that leaves behind it diſtinct Footſteps in the Brain. This Compoſition of diſcurſive and reflex acts, is proper for the exerciſe of intereſted Love, by reaſon that this imperfect Love which does not drive out fear, hath need of two things: One is to recall often all the intereſted Motives of fear and hope: The other, to make ones ſelf ſure of its operation, by acts well marked and well reflected: So diſcurſive Meditation is an exerciſe agreeable to this Love, that is mixt with intereſt. Fearful and intereſted Love could never be ſatisfied with forming ſimple acts in Prayer, without any variety of intereſted Motives: It could never be ſatisfied with doing acts whereof it ſhould never render any witneſs to it ſelf. On the contrary, Contemplation is according to all the moſt Celebrated Divines, and the moſt Experienced Contemplative Saints, the exerciſe of perfect Love: It conſiſts in acts ſo ſimple, ſo direct, ſo peaceable, ſo uniform, that they have no characters whereby a Soul may diſtinguiſh them. It is the perfect Prayer whereof S. *Anthony* ſpoke, and which is not perceived by the ſolitary himſelf who makes it. Contemplation, is equally authoriz'd by the Ancient Fathers, the School Doctors,

ctors, and by holy myſtical Men : It is termed a ſimple and amorous Sight, to diſtinguiſh it from Meditation, which is full of methodical and diſcurſive Acts. When the Habit of Faith is ſtrong, when it is perfected by pure Love, the Soul who does love God no more, but for himſelf, hath no further need to ſeek for, nor to gather intereſted Motives upon each Vertue, for her own Intereſt : Rational Diſcourſe, inſtead of helping her, is but Trouble and Labour to her ; ſhe is all for Love, and finds the Motive of all Vertues in it, there being no more for her to do, but one neceſſary thing : 'Tis in this pure Contemplation that one may ſay with S. *Francis* of *Sales* : *Love muſt needs be very powerful, ſince it ſtands by itſelf, without the Support of any Pleaſure, or of any Pretenſion.* (Love of God, *L.* 9. *C.* 21.)

Affecting and diſcurſive Meditation, tho' leſs perfect, than pure and direct Contemplation, is nevertheleſs an Exerciſe very acceptable to God, and very neceſſary to the greateſt part of good Souls : It is the ordinary Foundation of the Interior Life, and the Exerciſe of Love for all juſt Men, who are not arrived yet, at what we call perfect Diſintereſt.

It hath made, at all times, a great number of Saints: 'Twould be a ſcandalous Raſhneſs, to take Souls off from it, under pretence of introducing them into Contemplation. There is even often in the moſt diſcurſive Meditation, and much more in affectionate Prayer, certain peaceable and direct Acts, which are a mixture of imperfect Contemplation.

To ſpeak ſo, is to ſpeak conformable to the Spirit of Tradition, and to the Maxims of Saints, that are moſt free from Innovation and Illuſion.

XXI. *Falſe.*

MEditation is but a dry and barren Study; its diſcurſive and reflex Acts are but a Labour in vain, which tires the Soul, inſtead of nouriſhing it; its intereſted Motives bring forth nothing but an Exerciſe of Self-love: There is no going forward that way; good Souls, with all ſpeed, muſt be taken off from it, to make them paſs into Contemplation, where Acts are quite out of Seaſon.

To ſpeak at this rate, is to diſcourage Souls from God's Gift; 'tis to turn into a ſlight the very Foundations of the inward Life; 'tis to go about to take away what God gives, and

and to perſuade one to reckon raſhly upon that which he is not pleaſed to give; 'tis to ſnatch away the Suckling Child from the Breaſt, before he can digeſt ſolid Food.

XXII. ARTICLE, *True.*

A Soul may leave diſcurſive Meditation, and enter into Contemplation, when ſhe hath the three following Marks: 1. When ſhe draws no longer from the Meditation, that interiour Food which ſhe found in it before; but on the contrary, a meer diſtraction, drineſs, and languor, in her attraction. 2. When ſhe finds no facility, no occupation, and inward nouriſhment, but in a ſimple and purely amorous Preſence of God, whereby ſhe is renewed in all the Vertues agreeable to her State. 3. When ſhe hath neither reliſh, nor inclination, but for recollection; ſo that her Director, who makes a Trial of her, finds her humble, ſincere, teachable, taken off from the whole World, and from herſelf. A Soul may by Obedience, that is endued with theſe three Marks of Vocation, enter into a contemplative Prayer, without tempting God.

To

To ſpeak ſo, is to follow the ancient Fathers, ſuch as be S. *Clement* of *Alexandria*, S. *Gregory Nazianzen*, S. *Auguſtine*, Pope S. *Gregory*, *Caſſian*, and all the Aſcets; S. *Bernard*, S. *Thomas*, and all the School-men: 'Tis to ſpeak as the moſt holy myſtical Men have done, who are moſt oppoſite to Illuſion.

XXII. *Falſe.*

ONE may lead a Soul into Contemplation, without theſe three foregoing Marks: 'Tis enough that Contemplation is perfecter than Meditation, to prefer it before the other. 'Tis to amuſe Souls, and to make them languiſh in an unfruitful Method, if you don't put them at the very firſt, into the Liberty of pure Love.

To ſpeak at this rate, is to overturn the Church-Diſcipline; 'tis to ſlight the Spirituality of the Holy Fathers; 'tis to give the Lye to all the Maxims of moſt myſtical Saints; 'tis to precipitate Souls into Error.

XXIII. AR-

XXIII. ARTICLE *True.*

DIſcurſive Meditation is not convenient for thoſe Souls whom God draws actually into Contemplation, by the three Tokens above related, and who would not return to the diſcurſive Acts, but out of a ſcrupulous Temper, and with a deſire to ſeek their own Intereſt, againſt the actual attraction of their Grace.

To ſpeak thus, is to ſpeak as the bleſſed *John of the Croſs*, (in the lively Flame of Love, *Cant.* 3.) who only in theſe ſtrict Circumſtances calls Meditation, *a low Means*, and *dirty Means*: 'Tis to ſpeak, as all myſtical Saints have done, that have been Canonis'd, or Approved by the whole Church, after the moſt rigorous Examination.

XXIII. *Falſe.*

AS ſoon as one hath begun Contemplation, he ought never more to return to Meditation: This would be a falling back, and to decay. 'Tis better to expoſe one ſelf to all ſorts of Temptations, and to inte-

rior

rior Idleneſs, than to re-aſſume diſcurſive Acts again.

To ſpeak at this rate, is to be ignorant that the paſſage from Meditation to Contemplation, is that of intereſted Love, to pure Love; that this paſſage is ordinarily long, unperceptible, and mix'd with theſe two States; as the Shades in matter of Colours are an inſenſible paſſage from one Colour to another, in which both of them are mix'd: 'Tis to contradict all good myſtical Men, who ſay with Father *Balthazar Alvarez*, that one ought to take the Oar of Meditation, when the Wind of Contemplation does not ſtrike into the Sails; 'tis often to deprive Souls from the only Food God leaves them.

XXIV. ARTICLE, *True.*

THere is a State of Contemplation ſo high, and ſo perfect, that it becomes habitual, inſomuch, that at any time when a Soul puts herſelf to actual Prayer, her Prayer is contemplative, and not diſcurſive: Then ſhe hath no need to return to Meditation, nor to her Methodical Acts. Nevertheleſs, if it ſhould happen againſt both the ordi-

ordinary Courſe of Grace, and the common Experience of Saints, that this habitual Contemplation ſhould abſolutely ceaſe, one ought always to ſupply the deficiency of it, by the Acts of diſcurſive Meditation, becauſe a Chriſtian Soul ought never to remain really in Emptineſs and Idleneſs. One ought even to ſuppoſe, that a Soul that ſhould fall from ſo high a Contemplation, could not do ſo, but by ſome ſecret Infidelity: For the Gifts of God, on his part, are never repented of; he forſakes none but thoſe by whom he is forſaken, and never diminiſhes his Graces, but to thoſe who diminiſh their Co-operation: 'Tis our only Buſineſs, to perſwade that Soul, that it is not God who fails her, but that it muſt needs be ſhe herſelf that hath fail'd God. A Soul of this Rank might alſo be put again into Meditation by the Order of a Director, who was minded to try her; but then ſhe ought by the Rule both of holy Indifference, and of Obedience, to be as contented to meditate, as Beginners do, as to contemplate with the Cherubims.

To ſpeak ſo, is to follow the Spirit of the Church, and to prevent all Dangers of Illuſion. 'Tis to ſpeak as the greateſt Saints, whoſe Books have been, I may ſay ſo, as well Canoniſed as their Perſons.

XXIV. *False.*

'TIS better to remain in an abſolute Unaction, than to take that which is leſs perfect, for that which is more perfect: The habitual State of Contemplation is ſo invariable, that it ought never to be ſuppoſed, that one can fall from it by a ſecret Infidelity.

To ſpeak at this rate, is to inſpire Men with a raſh Aſſurance; it is to caſt Souls into a manifeſt danger of going aſtray.

XXV. ARTICLE. *True.*

THere is in this Life an habitual State, but not wholly invariable, in which the moſt perfect Souls do all their free Actions in the Preſence God, and for his ſake, according to the Words of the Apoſtle, *Let all your Works be done in Charity.* And again, *Whether you eat or drink, or do any thing elſe, let it be done for the Glory of God.* This referring all our free Actions, to our only End, is that perpetual Prayer recommended by Chriſt, when he will have our Prayer

to

to be without ceaſing; and by S. *Paul*, when he ſaith, *Pray without intermiſſion*: But this Prayer ought never to be confounded with pure and direct Contemplation; or taken, as S. *Thomas* ſpeaks, in the moſt perfect Acts. That Prayer which conſiſts in a referring to God all our Actions, may be perpetual in one Sence; that's to ſay, it may laſt as long as our free Acts. In this Caſe it is never interrupted, but by Sleep, and the other Deficiencies of Nature, which make all free and meritorious Acts to ceaſe. But pure and direct Contemplation hath not even this kind of Perpetuity; becauſe it is often interrupted by the Acts of diſtinct Vertues neceſſary to all Chriſtians, and which are not Acts of pure and direct Contemplation.

To ſpeak ſo, is to take off all Equivocation, in a matter where it is ſo dangerous to make any; 'tis to hinder Myſtical People, not well inſtructed in the Doctrine of Faith, from repreſenting their State, as if they were no more in the Pilgrimage of this Life. Finally, it is to ſpeak as *Caſſian*, who ſaith in his firſt Conference, *That pure Contemplation is never abſolutely perpetual in this Life.*

XXV. *False.*

PUre and direct Contemplation, is in ſome Souls abſolutely perpetual; Sleep itſelf does not interrupt it; it conſiſteth in a ſimple and ſingular Act, which is permanent, which hath no need of ever being reiterated, and ſubſiſts always by itſelf, unleſs recalled by a contrary Act.

To ſpeak at this rate, is to deny the Pilgrimage of this Life, the natural Swoundings of the Soul, and the State of Sleep, wherein the Acts are no longer, either free or meritorious: 'Tis at the ſame time to give way to a contemplative Soul, to diſpenſe with thoſe neceſſary Vertues of her State, which are not Acts of pure and direct Contemplation: It is to be ignorant, that every Act, both of the Underſtanding, and of the Will, is eſſentially tranſitory; this is to oblige Men in loving God, during ten Moments, to make ten ſucceſſive Acts of Love, one of which is not the other; one whereof ſhould never follow the other; one of which is ſo paſt, that nothing remains of it, when the other that was not, begins to be. Laſtly, It is to ſpeak after a manner as extravagant, according to the firſt Principles of Philoſophy, as monſtruous according to the Rules of Religion.

XXVI.

XXVI. ARTICLE. *True.*

DUring the Intervals which interrupt pure and direct Contemplation, a very perfect Soul may exerciſe diſtinct Vertues, in all her free Acts, with the ſame Peace and Purity, or Diſintereſt of Love, whereby ſhe contemplates, while the Attraction of Contemplation is actual. The ſame Exerciſe of Love, which is called Contemplation, or Quietneſs, where it remains in its general Scope, and is not applied to any particular Function, becometh each diſtinct Vertue, according as it is applied to particular Occaſions: For it is the Object, as S. *Thomas* ſpeaks, which ſpecifieth all Vertues: But pure and peaceable Love, remains always the ſame, as to the Motive in all theſe different Specifications.

To ſpeak thus, is to ſpeak as the moſt exact and cautious Schools have done.

XXIV. *Falſe.*

PUre and direct Contemplation is without any Interruption, ſo that it leaves no Interval in the Exerciſe of thoſe diſtinct Vertues that are neceſſary to all States. All the free Acts of the Life of a contemplative

Perſon, are concerned in Divine Things, which are the exact Object of pure Contemplation; and this State does not admit on the ſide of the Objects to whom Love is applied, any Diſtinction, or Specification of Vertues.

To ſpeak at this rate, is to deſtroy all the moſt interiour Vertues; it is to contradict, not only all the Tradition of holy Doctors, but alſo the moſt experienced myſtical Men; it is to oppoſe S. *Bernard*, S. *Thereſa*, and the bleſſed *John of the Croſs*, who by their particular Experiences, do limit pure Contemplation to half an Hour, thereby giving us to underſtand, that it is confin'd to ſome Bounds.

XXVII. ARTICLE. *True.*

PUre and direct Contemplation is negative, becauſe it is never voluntarily converſant about any ſenſible Image, any diſtinct and namable Idea, as S. *Dioniſius* ſpeaks; that's to ſay, about any particular and limited Idea, relating to the Divine Nature; but that it paſſeth over all that is ſenſible and diſtinct; that's to ſay, comprehenſible, and limited, to ſtop only in the Idea that is purely intellectual, and abſtracted from the Being which is without limits and

and reſtriction. This Idea, tho' very different, from all that can be imagined and comprehended, is, however, very poſitive and real. The ſimplicity of this purely immaterial Idea, and which hath not paſſed through the Senſes, and by the Imagination, does not hinder, but Contemplation may have for diſtinct Objects, all the Attributes of God; for the Eſſence, without the Attributes, would be no longer the Eſſence it ſelf, and the Idea of an infinitely perfect Being, eſſentially comprehends in its ſimplicity, the infinite Perfections of that Being. This ſimplicity, does not hinder the Contemplative Soul to Contemplate even diſtinctly the Three Divine Perſons, becauſe an Idea let it be never ſo ſimple, can nevertheleſs, repreſent divers Objects really diſtinguiſhed one from the others. Finally, this ſimplicity does not exclude the diſtinct ſight of the Humanity of Jeſus Chriſt, and of all his Myſteries, becauſe pure Contemplation admits of other Ideas with that of the Divinity: It admits of all the Objects which pure Faith can ſet before us: It excludes nothing in Divine things but ſenſible Images and Diſcurſive Operations. Though the Acts tending directly and immediately to God alone, be more perfect, being taken on the part of the Object, and in a Philoſophical ſtrictneſs; they are never-

theleſs as perfect on the part of the pinciple, that's to ſay, as pure, and as meritorious, when they have for Objects the Objects offered by God himſelf, and wherewith one is converſant, only by the impreſſion of his Grace. A Soul in this ſtate, conſidereth no longer the Myſteries of Jeſus Chriſt, by a Methodical and ſenſible working of the imagination, to imprint ſigns of it upon the Brains, and to be comfortably ſoftened by them: She is no longer Converſant about it, by a Diſcurſive Operation, and ſucceſſive Reaſoning, to draw concluſions from each Myſtery: But ſhe ſees with a ſimple and Amorous ſight, all the diverſe Objects as certified and made preſent by pure Faith. Thus the Soul can exerciſe in the higheſt Contemplation Acts of the moſt explicite Faith. The Contemplation of the Bleſſed in Heaven being purely intellectual, hath for diſtinct Objects all theſe Myſteries of the Humanity of our Saviour, whoſe Graces and Victories they do ſing. So much the more reaſon there is that the moſt imperfect Contemplation of the Pilgrimage of this Life can never be altered by the diſtinct ſight of all theſe Objects.

To Speak thus, is to Speak according to all Tradition, and as all good Myſtical Men have been pleaſed to Speak.

XXVII.

XXVII. *False.*

PUre Contemplation excludeth all image, that's to ſay, all that Idea which is even meerly intellectual. A Contemplative Soul, admits of no real and poſitive Idea of God, that diſtinguiſheth him from all other beings. She ought to ſee neither the Divine Attributes which do diſtinguiſh him from all Creatures, nor the Three Divine Perſons, for fear of altering the ſimplicity of her ſight. She ought yet leſs to imploy her ſelf about the Humanity of Jeſus Chriſt, ſince that is not the Divine Nature; nor about his Myſteries, becauſe they would multiply too much Contemplation. The Souls that are in this ſtate, have no further need to think on Jeſus Chriſt, who is but the way to come to God his Father, becauſe they are already arrived at the end.

To Speak at this rate, is to be ignorant of all that good, Myſtical Men themſelves have been pleaſed to ſay, of the pureſt Contemplation: It is to annihilate Faith, without which, Contemplation it ſelf is annihilated: 'Tis to make a chimerical Contemplation, which hath no real Object, and cannot diſtinguiſh God from nothing: It is to deſtroy Chriſtianity, inſtead of purifying it: It is to make a kind of Deiſm,

which next moment terminates into a kind of Atheiſm, whereby all real Idea of God as diſtinguiſhed from his Creatures is rejected. Finally, it is to ſet up two impious Opinions: The firſt is, to ſuppoſe, that there is upon the Earth ſome Contemplative Perſon, who is no longer a ſojourner, and who hath no further need of the way, becauſe he is arrived at the end. The ſecond is to be ignorant that Chriſt who is the way, is no leſs the Truth and the Life; that he is as much the finiſher as the Author of our Salvation. Finally, that the Angels themſelves in their moſt ſublime Contemplation have deſired to ſee his Myſteries, and that the Bleſſed Sing inceſſantly, the Song of the Lamb before him.

XXVIII. ARTICLE. *True.*

CContemplative Souls are deprived of the diſtinct ſenſible and reflected ſight of Jeſus Chriſt, at two different times; but they are never deprived for ever in this Life of the ſimple and diſtinct ſight of Jeſus Chriſt: Firſt, in the prime fervour of their Contemplation, this exerciſe is yet very imperfect, not repreſenting God but in a very confuſed manner. The Soul being as it were ſwelled up with the ſenſible Pleaſure

ſure of her recollection, cannot yet be converſant about diſtinct ſights. Theſe diſtinct ſights would cauſe in her a kind of diſtraction in her weakneſs, and caſt her again into the reaſoning of Meditation, out of which, ſhe is ſcarcely departed. This impotency of ſeeing diſtinctly Jeſus Chriſt, is not the perfection, but rather the imperfection of this exerciſe, for it is then more ſenſible than pure. Secondly, a Soul looſeth the ſight of Chriſt in the laſt Tryals, becauſe God at that time takes away from the Soul the poſſeſſion and reflected knowledge of all that is good in her, to purifie her from all Self-intereſt. In this ſtate of unvoluntary darkneſs and trouble, the Soul looſes no more the ſight of Chriſt than of God. But all theſe loſſes are but in appearance and tranſient; after which, Chriſt is no leſs reſtored to the Soul than God himſelf. Beſides theſe two caſes, the moſt elevated Soul may in the actual Contemplation be poſſeſt of Chriſt, made preſent to her by Faith; and in the intervals where pure Contemplation ceaſeth, ſhe is yet poſſeſſed of Jeſus Chriſt. It will be found by Experience, that theſe Souls which are moſt Eminent in Contemplation, are thoſe that are moſt poſſeſſed of him: They Speak with him every Hour, as the Bride with her Bridegroom: They often ſee nothing

thing but him in themſelves: They bear ſucceſſively deep impreſſions of all his Myſteries, and of all the ſtates of this Mortal Life. True it is, that he becomes ſomething ſo intimate in their Heart, that they uſe themſelves to look on him leſs as a foreign and external Object, than as the internal principle of their Life.

To Speak thus, is to repreſs the moſt Damnable Errors: 'Tis clearly to explain the experiences and expreſſions of Saints, which Souls given over to illuſion might abuſe.

XXVIII. *Falſe.*

COntemplative Souls have no more any need to ſee diſtinctly the Humanity of Jeſus Chriſt, becauſe they are arrived at the end. The Fleſh of Chriſt is no more an Object worthy of them, and they know him no more in the Fleſh, even as made preſent by pure Faith: They are no more poſſeſſed of him out of actual Contemplation, than in pure Contemplation it ſelf. God whom they in ſupream ſimplicity do poſſeſs is enough for them. They ought not to concern themſelves either about the Divine Perſons, or the Attributes of the Divine Nature.

To ſpeak at this rate, is to take away the corner Stone; It is to ſnatch from the Faithful

Faithful Eternal life, which conſiſts wholly in knowing the only true God and Jeſus Chriſt his Son, whom he hath ſent. 'Tis to be that Antichriſt who rejects the Word made Fleſh: It is to deſerve the Anathema pronounced by the Apoſtle againſt thoſe who ſhall not love the Lord Jeſus.

XXIX. ARTICLE. *True.*

IT may be ſaid that poſitive Contemplation is infuſed, becauſe it prevents the Souls with a ſweetneſs and Peace greater yet than do the other graces which prevent the common ſort of Juſt Men. It is a grace more freely given than all the others given for Merit, becauſe it worketh in Souls the moſt pure and perfect Love. But paſſive Contemplation is neither purely infuſed, ſince it is free and meritorious, nor meerly free, ſince the Soul co-operates with Grace in it: It is not miraculous, ſince according to the Teſtimony of all the Saints it conſiſts only in an Amorous knowledge, and that Grace without a Miracle is ſufficient for the moſt lively Faith, and the moſt purified Love. Laſtly, this Contemplation cannot be Miraculous, ſince it is ſuppoſed to conſiſt in a ſtate of pure and dark

dark Faith, in which the faithful is not led by any other light but that of ſimple revelation, and of the Authority of the Church common to all Juſt Men. 'Tis true, that ſeveral Myſtical Writers have ſuppoſed this Contemplation to be Miraculous, becauſe in it is Contemplated a Truth, that hath not been received in by the ſenſes and through the imagination. This true alſo, that theſe Writers have acknowledged a bottom of the Soul which did work in this Contemplation, without any diſtinct Operation of the faculties. But theſe two things had only their Origin from Scholaſtick Philoſophy, whereof theſe Myſtical Men were preconceited. All this great Myſtery vaniſheth away, aſſoon as one ſuppoſes with S. *Auguſtine*, that we have without Miracle, intellectual Ideas which have not paſſed through the ſenſes, and when it is ſuppoſed on the other ſide, that the bottom of the Soul is not really diſtinguiſhed from her powers. Then all paſſive Contemplation is reduced to ſome thing very ſimple and which hath nothing miraculous: 'Tis a chain-work of Acts of Faith and of Love, ſo ſimple, ſo direct, ſo peaceable, and ſo uniform, that they don't ſeem to do more than one only Act, or even that they don't ſeem to do any Act at all, but a repoſe of pure Union. This is the reaſon why S. *Fran-*

cis

cis of *Sales* won't have it called Union, for fear of expreſſing a motion or action towards uniting, but a ſimple and pure unity. Hence it comes, that ſome as S. *Francis* of *Aſſiſium* in his great Song, have ſaid, that they were able no longer to perform any acts; and that others as *Gregory Lopez*, have ſaid that they did a continual Act during their whole life. Both the one and the other by expreſſions ſeemingly oppoſite mean the ſame thing. They do no more any eager acts and marked by an unquiet motion. They produce Acts ſo peaceable and ſo uniform, that theſe Acts though very ſucceſſive and even interrupted, do ſeem to them one only Act without interruption, or a continual reſt. Hence it is, that this Contemplation hath been call'd ſilent or quiet Prayer. Hence it is Finally, that it hath been called paſſive: God forbid! it ſhould ever be called ſo, to exclude from it the real, poſitive, and meritorious Action of the Free-Will, or the real and ſucceſſive Acts which ought to be reiterated every moment. It is called Paſſive only to exclude the Activity or intereſted eagerneſs of Souls, when they will yet agitate themſelves in order to feel and ſee their operation, which ſhould be leſs mark'd were it both more ſimple and more united. Paſſive Contemplation is nothing elſe but pure

Contem-

Contemplation: The Active is that which is mixt with froward and diſcurſive Acts. So when Contemplation hath yet a mixture of intereſted forwardneſs, which is called Activity, it is yet Active. When it hath further remains of this Activity, it is entirely Paſſive, that's to ſay, Peaceable and unintereſted in its Acts. In fine, the more the Soul is Paſſive towards God, the more Active is ſhe in that which ſhe ought to do: That is to ſay, that the more ſhe is ſupple and pliant to the Divine impulſe, the more efficatious is her motion, though without ſelf agitation: For it is always equally true, that the more the Soul receiveth from God the more ought ſhe to reſtore to him of what ſhe hath from him. This ebbing and flowing makes up all the order of Grace and all the fidelity of the Creature.

To ſpeak ſo, is to prevent all illuſion; 'tis to explain the bottom of Paſſive Contemplation, which cannot be denied without a notorious raſhneſs, and cannot be carried further without extremity of danger: 'Tis to diſintricate whatever the Saints have ſaid in terms, which by the ſubtilty of ſome Divines have been ſomewhat darkned.

XXIX.

XXIX. *False.*

PAſſive Contemplation is purely Paſſive, ſo that the Free-Will co-operates no more therein, with Grace by any real and tranſient Act. It is purely infuſed and entirely a free gift, and without Merit on the part of the Soul. It is miraculous, and draws while it laſts a Soul from the ſtate of pure and dark Faith. It is a poſſeſſion and a ſupernatural rapture which prevents the Soul. It is an extraordinary inſpiration that puts the Soul out of the common rules. It is an abſolute binding or evacuation of the powers, ſo that both the underſtanding and the will are then in an abſolute impotency to any thing, which without doubt is a miraculous and extatick ſuſpenſion.

To ſpeak at this rate, is to overturn the Syſtem of pure Faith, which is that of all good myſtical Men, and eſpecially of the Bleſſed *John of the Croſs*: 'Tis to confound Paſſive Contemplation, which is free and meritorious, with gifts meerly free and extraordinary, and which as we are adviſed by the Saints, ought never voluntarily to poſſeſs us. It is to contradict all Authors, who place this Contemplation in a free, amorous, and meritorious look; and conſequently in the real but ſimple Acts of theſe two

two Powers: 'Tis to contradict S. *Thereſa* herſelf, who aſſures us, that the Seventh manſion hath none of the raptures, which do ſuſpend againſt the order of nature, the operations of the underſtanding and of the will. 'Tis to oppoſe all the Eminent Spiritual Perſons, who have ſaid that theſe ſuſpenſions of natural operations are ſo far from being a perfect ſtate, that on the contrary, they are a ſign that nature is not yet enough purified, and that ſuch effects as theſe do ceaſe, by how much the more the Soul is purified and grown more familiar with God, in the ſtate of pure Faith. It is to confound the trouble which a pure Soul ſhould be at in making unquiet and reflected Acts for her ſelf-intereſt, againſt the actual attraction of Grace, with an abſolute impotency of performing Acts even by a natural endeavour. A miſtake in this matter may be in ſome an inexauſtible ſource of illuſion, and in others an ill grounded occaſion of offence.

XXX. ARTICLE, *True.*

THE Paſſive ſtate, whereof myſtical Saints have ſo often ſpoken, is Paſſive only ſo far as Contemplation is Paſſive, that's to ſay, that it excludeth not peaceable

ble and diſintereſted Acts, but only the Activity, or the Acts that are unquiet and froward for our ſelf-intereſt. A Paſſive ſtate is that wherein a Soul loving no more with a mixt love, makes all her Acts with a full and efficacious, but peaceable and unintereſted will. Sometimes ſhe makes ſimple and indiſtinct Acts, which are call'd quietude and Contemplation, and ſome other times ſhe makes diſtinct Acts of Virtues agreeable to her ſtate. But ſhe makes the one and the other no way equally Paſſive, that's to ſay, peaceable and unintereſted. This ſtate is habitual, but not wholly invariable. For beſides that the Soul may fall abſolutely from it, moreover, ſhe committeth venial faults in it. This Paſſive ſtate ſuppoſes no extraordinary inſpiration: It includes nothing but a peace and infinite pliantneſs of the Soul to all the impreſſions of Grace. A dry and very light feather, (as *Caſſian* ſaith,) is carried away without reſiſtance, by the leaſt breath of Wind, and this breathing carrieth it all ſorts of ways with celerity; whereas, if it was wet and heavy, it would be by its weight leſs apt to be moved and carried about. The Soul in intereſted love which is the leſs perfect, hath yet a remnant of intereſted fear which makes her leſs light, leſs pliant and moveable, when the breath of the interiour Spirit

rit carries her: A troubled Water can't be clear, nor receive the Image of the neareſt Objects; but that which is untroubled, becomes as a real Looking-Glaſs; it receives without alteration, all the Images of diverſe Objects, and yet retains none. A pure and peaceable Soul, is the ſame; God imprints in her his Image, and that of all the Objects he is minded to imprint in her. All is imprinted, and all blotted out: This Soul hath not any proper Form, but hath equally all thoſe which Grace gives to her; nothing remains in her, but all vaniſheth away, as in Water, as ſoon as God will make new Impreſſions: Nothing but pure Love gives this Peace and perfect Docility. This paſſive State is not a continual actual Contemplation: Contemplation, which laſts only for ſome limited time, makes only part of this habitual State. Unintereſted Love, ought not to be leſs unintereſted, nor conſequently leſs peaceable, in the Acts that are Diſtincts from Vertues, than in the indiſtinct Acts of pure Contemplation.

To ſpeak ſo, is to take away all Equivocation, and to admit a State which is nothing elſe but the Exerciſe of pure Love, ſo Authoriſed by all Tradition.

XXX.

XXX. *False.*

A Paſſive State conſiſteth in paſſive Contemplation, which is perpetual, and this paſſive Contemplation, is a kind of a continual Extaſies, or miraculous binding of the Powers, which puts them under a real Impotency of free Operation.

To ſpeak at this rate, is to confound the paſſive State, with paſſive Contemplation: It is to ſuppoſe a State of miraculous and perpetual Extaſies, excluding all ways of Faith, all Freedom, all Merit, and Demerit; nay, incompatible with the Pilgrimage of this Life: It is to be ignorant of the Experiences of the Saints, and to pervert all their Ideas.

XXXI. ARTICLE. *True.*

THere is in the paſſive State, a Simplicity and Childhood noted by the Saints; but the Children of God, who are ſimple in Things that are good, are always prudent againſt any thing that is evil: They are ſincere, ingenuous, peaceable, and without Deſigns: They don't reject Wiſdom, but only the Propriety of Wiſdom: They diſappropriate their Wiſdom from themſelves, as they

they do all their other Vertues: They make a faithful Uſe every moment, of all the natural Light of Reaſon, and of all the ſupernatural Light of actual Grace, to guide themſelves according to the written Law, and a true Decorum. A Soul in this State, is wiſe, neither by a forward ſeeking after Wiſdom, nor by an intereſted Reflection upon herſelf, in order to aſſure herſelf that ſhe is wiſe, and to enjoy her Wiſdom as her own: But without minding to be wiſe in herſelf, ſhe is ſo in God, by admitting wilfully none of the froward and irregular Paſſions, either of Hūmour, or of Self-love; and by making uſe, without Property, as well of the natural, as of the ſupernatural Light of the preſent Moment. This preſent Moment hath a kind of a Moral Extenſion, wherein ought to be included all thoſe things which have a natural and near relation to the thing, which is actually in hand. Thus ſufficient to the Day, is the Evil thereof, and the Soul leaves to Morrow, to take Care of itſelf, becauſe that to Morrow, which is not yet hers, ſhall bring with it, if it comes, its Grace and Light, which is the daily Bread. Such Souls as theſe do deſerve, and draw on themſelves a ſpecial Care of Providence, under whoſe Care they live, without a far extended and unquiet Forecaſt, as little Children in the Boſome of their Mother. They

do

do not poſſeſs themſelves as thoſe who are wiſe in themſelves, againſt the Prohibition of the Apoſtle: But they let themſelves to be poſſeſſed, inſtructed, and moved, upon every occaſion, by the actual Grace of God. Theſe Souls do not think themſelves extraordinarily inſpired; they think on the contrary, that they may deceive themſelves by Miſtakes, which to avoid, they judge almoſt of nothing; they willingly receive Correction, and have neither Sence nor Will: Theſe are the Children whom Chriſt will have let to come near him: They have with the Simplicity of the Dove, all the Prudence of the Serpent; but a borrowed Prudence, which they do no more own, than I do appropriate the Beams of the Sun to my ſelf, when I walk in its Light: Theſe are the Poor in Spirit, whom Chriſt Jeſus hath declared bleſſed, and who are as much taken off from their Perfections, as all Chriſtians ought to be from their Temporal Poſſeſſions. Theſe are the Little Ones to whom God is well pleaſed, to reveal his Myſteries, while he hides them from the Wiſe and Prudent.

To ſpeak ſo, is to ſpeak in Conformity to the Spirit of the Goſpel, and of all Tradition.

XXXI.

XXXI. *False.*

REaſon is a falſe; we ought to act, and never to conſult it; we ought to trample under foot all Decency, follow without heſitation all firſt Motions, and ſuppoſe them Divine: We ought to cut off, not only unquiet Reflections, but alſo generally all Reflections; not only forward and remote Forecaſts, but alſo all Foreſights. It is not enough, not to be wiſe in one ſelf, one ought to abandon one ſelf ſo far, as never to watch over one ſelf with a ſimple and peaceable Vigilancy, and not to let fall the eager Motions of Nature, to receive only thoſe of Grace.

To ſpeak at this rate, is to believe that Reaſon, which is the firſt of God's Gifts, in the Order of Nature, is an Evil, and conſequently to renew the fooliſh impious Error of the *Manicheans*; it is to be willing to change Perfection into a continual Fanaticiſm, and to tempt God every Minute of one's Life.

XXXII. ARTICLE. *True.*

THere is in the paſſive State, a Liberty of the Children of God, which hath no rela-

relation to the unbridled Licenſe of the Children of this World: Theſe ſimple Souls are no more tormented, by the Scruples of thoſe who fear and hope for their own Intereſt. Pure Love gives them a reſpectful Familiarity with God, as that of a Bride with the Bridegroom; they have a Peace and Joy full of Innocency; they take with ſimplicity, and without heſitation, the needful Refreſhments of Mind and Body, as they would perſwade their Neighbours to the ſame; they ſpeak of themſelves without any poſitive Judgment, but out of meer Obedience, and real Neceſſity, as Things appear to them at that moment; they ſpeak then of them, either as good or bad as they would ſpeak of another, without any Headineſs in what they think, or any Love for the good Opinion which their moſt ſimple and modeſt Words might create in them of themſelves; and acknowledging always, with an humble Joy, that if there is any Good in them, it comes from God alone.

To ſpeak thus, is to relate the Experiences of Saints, without offending the Rule of Evangelical Manners.

XXXII. *Falſe.*

THE Liberty of paſſive Souls is grounded upon an Innocency of Diſappropriati-

on, which makes pure in them whatſoever they are prompted to do, tho' never ſo irregular and inexcuſable in others: They have no longer any Law, becauſe the Law is not eſtabliſhed for the Righteous, provided he does appropriate nothing to himſelf, and acts nothing for himſelf.

To ſpeak at this rate, is to forget that it is ſaid, That if the written Law is not for the Righteous, it is becauſe an inward Law of Love prevents always the outward Precept, and that the great Commandment of Love containeth all the others: 'Tis to turn Chriſtianity into an Abomination, and to make the Gentiles to blaſpheme the Name of God; 'Tis to give up Souls to a Spirit of Falſhood and of Giddineſs.

XXXIII. ARTICLE. *True.*

THere is in the paſſive State, a Re-union of all the Vertues in Love, which never excludeth the diſtinct Exerciſe of each Vertue: 'Tis Charity, as ſaith S. *Thomas*, after S. *Auguſtine*, which is the Form and Principle of all Vertues: That which diſtinguiſheth or ſpecifieth them, is the particular Object which Love does embrace. The Love which abſtains from impure Pleaſures is Chaſtity, and this very ſame Love, when it bears Evils, takes

takes the Name of Patience: This Love without going out of its Simplicity, becometh, by Turns, all different Vertues; but it admits of none as being a Vertue; that's to ſay, either Fortitude, Greatneſs, Beauty, Regularity, or Perfection. *A diſintereſted Soul*, as S. *Francis* of *Sales*, (12. *Diſcourſe of Simplicity*) hath obſerved it, *loves no longer the Vertues, either becauſe they are handſome and pure, nor becauſe they are worthy to be beloved, or as beautifying, and perfecting thoſe that do practiſe them; or becauſe they are meritorious, and prepare Men for an Eternal Reward; but only becauſe they are the Will of God: A diſintereſted Soul*, as this great Saint ſaid of Mother *Chantal* (Life of Mad. of *Chantal*, p. 246.) *does not waſh away her Faults, for to be pure; and does not adorn herſelf with Vertues, for to be beautiful; but for to pleaſe her Spouſe, to whom if Uglineſs had been as acceptable, ſhe would have loved it as much as Beauty.* Then it is, that we do practiſe all diſtinct Vertues, without thinking that they are Vertues; then we think on nothing every Moment, but to do the Will of God, and jealous Love cauſeth, at the ſame time, that we deſire no more to be vertuous, ſeeing that we are never more vertuous, than when we are no more pleaſed to be ſo. It may be ſaid in this Sence, that paſſive and unintereſted Love, will no more, even Love itſelf, as being her Perfection and Happineſs,

only as it is that which God does require of us. Therefore S. *Francis* of *Sales* ſaith, that *we return into our ſelves, loving that Love inſtead of the well Beloved.* (Love of God, l. 9. c. 9.) This Saint in another place ſaith, that *we ought not ſo much as to deſire the Love of God, as it is our good.* Laſtly, to give to this Truth all the ſtrictneſs that is neceſſary, this Saint ſaith, *that we ought to endeavour to ſeek in God nothing but the Love of his Beauty, and not the pleaſure which is felt in the Beauty of his Love.* This diſtinction will appear ſubtile to thoſe whom unction hath not yet taught; but it is confirmed by the Tradition of all Saints from the beginning of Chriſtianity, and it ought not to be deſpiſed without making light of the Saints, who have placed the perfection of a Soul in this ſo nice a jealouſie of Love.

To ſpeak thus, is to repeat what holy myſtical Men have ſaid, after both S. *Clement* and the *Aſcetes* upon the Ceſſation of Virtues, and which ought to be explained with infinite precaution.

XXXIII. *Falſe.*

IN the Paſſive ſtate, the diſtinct practice of Virtues is out of ſeaſon, becauſe pure Love, which contains them all in its quietude diſpenſeth abſolutely with Souls in this exerciſe. To

To ſpeak at this rate, is to contradict the Goſpel: It is to lay a ſtone of ſcandal in the way of the Children of the Church: It is to give them the name of the Living while they are Dead.

XXXIV. ARTICLE. *True.*

SPiritual Death, whereof ſo many myſtical Saints have ſpoken after the Apoſtle, (who ſaith to the Faithful, *ye are Dead,*) is nothing but the entire purification and diſintereſt of Love; ſo that the unquietneſs and frowardneſs which do proceed from an intereſted Motive do not weaken the operation of Grace, and that Grace doth work in a manner entirely free: Spiritual reſurrection is nothing elſe but the habitual ſtate of pure Love, which we do ordinarily attain to after the tryals deſigned for its purification.

To ſpeak ſo, is to ſpeak as the greateſt Saints and moſt cautious myſtical Men have done.

XXXIV. *Falſe.*

SPiritual Death, is an entire extinguiſhing of the Old-Man, and of the laſt ſparks of Concupiſcency: Then one hath no more need even of the peaceable and diſintereſted

reſiſtency to natural motions, nor of co-operation to any medicinal Grace of Jeſus Chriſt. Spiritual Reſurrection is the entire conſummation of the New-Man in the Age and plenitude of the perfect Man as in Heaven.

To ſpeak at this rate, is to fall into an Hereſie and impiety, which is to the ruine of all Chriſtian manners.

XXXV. ARTICLE *True.*

THE ſtate of transformation whereof ſo many both Ancient and modern Saints have ſo often ſpoken, is nothing but the moſt Paſſive ſtate, that's to ſay, the moſt free of all Activity or intereſted unquietneſs. The Soul being peaceable and equally pliant to all the ſubtileſt impulſes of Grace, is like a Globe upon a ground-plot, that hath no more any proper and natural Situation, but goes equally all ſorts of ways, and the moſt inſenſible impulſes is enough for to move it. In this ſtate a Soul hath but one only Love, and knows nothing elſe but to Love. Love is her Life, it is as it were her being and ſubſtance, for it is the ſole principle of all her Affections. As this Soul gives to her ſelf not any froward motion, does nothing

thing unſeaſonably in the hand of God her own diſpoſer; ſo ſhe feels no more but one motion, *viz.* that which is imprinted in her, even ſo as a Man carried by another feels no other impulſe but this, if ſo be that he does not diſcompoſe it by a contrary agitation: Then the Soul ſaith with S. *Paul*; *I live, but it is not I, but Chriſt Jeſus, who lives in me. Chriſt does manifeſt himſelf in his Mortal Fleſh*, as the Apoſtle will have him to manifeſt himſelf in us all. Then the image of God darkned and almoſt blotted out in us by Sin, is imprinted again and yields a new ſimilitude which is called transformation. Then when this Soul ſpeaks of herſelf by a ſimple Conſcience, ſhe ſaith with S. *Catherine* of *Genoa*: *I find no more of my ſelf; there is no other ſelf in me but God.* If on the contrary, ſhe ſeeks herſelf by reflection, ſhe hateth herſelf as being ſomething without God; that's to ſay, ſhe condemns the *my ſelf*, as it is ſeparated from the pure impreſſion of the Spirit of Grace, as this ſame Sainteſs did with horror. This ſtate is neither fixed nor invariable. 'Tis true only, that one ought not to believe that the Soul does fall from it, without any infidelity, becauſe the gifts of God are without Repentance, and Souls faithful to their Grace ſhall ſuffer no diminution of them. But in ſhort, the leaſt

heſitation or the moſt ſubtile complaiſance may render a Soul unworthy of ſo eminent a Grace.

To ſpeak ſo, is to admit of the terms conſecrated both by Scripture and Tradition: 'Tis to follow divers Ancient Fathers, who have ſaid, that the Soul was transformed and deified. It is to explain the expreſſions of the moſt authorized Saints. It is to keep up the Doctrine of Faith in its integrity.

XXXV. *Falſe.*

TRansformation, is a deification of the Soul, real, and by nature, or an hypoſtatick Union, or a conformity unto God, which is unalterable, and diſpenſes with the Soul from watching over *Herſelf*, under pretence that there is no more in her of any other *Self* but God.

To ſpeak at this rate, is to utter horrid Blaſphemies; 'tis to be willing to transform Satan into an Angel of light.

XXXVI. ARTICLE. *True.*

TRansformed Souls have ordinarily no need of certain orderly Diſpoſitions either for times or for places, nor expreſs forms,

forms, nor methodically ſet practices for their interiour exerciſes. The great habit of their familiar Union with God gives them an eaſineſs and ſimplicity of amorous Union, which is incomprehenſible to the Souls of an inferiour ſtate, and this example would be very Pernicious to all the other leſs advanced Soul, which have need yet of regular practices to ſupport themſelves. Transformed Souls ought always, though without any troubleſome rule, one while produce with ſimplicity indiſtinct Acts of quietude or pure Contemplation, and another while diſtinct, but peaceable and diſintereſted Acts of all Virtues ſuitable to their ſtate.

To ſpeak ſo, is correctly to explain the expreſſions of good myſtical Men.

XXXVI. *Falſe.*

TRansformed Souls have no more need to exerciſe virtues in the abſtracted caſes, either of Precept or of Counſel, except at thoſe times they may be in an abſolute emptineſs and internal unaction. They need only follow their Palate, their inclinations, and firſt natural motions. Concupiſcency is extinguiſhed in them, or in a ſuſpenſion ſo inſenſible, that we ought not to think any more that it may ever be awakened on a ſudden.

To ſpeak at this rate, is to lead Souls into Temptation; 'tis to fill them with a fatal Pride; 'tis to teach the Doctrine of Devils; 'tis to forget that Concupiſcence is always either acting, or relented, or ſuſpended, but ready to awake on a ſudden in our Body, which is that of Sin.

XXXVII. ARTICLE. *True.*

THE moſt transformed Souls have ſtill their free Will, whereby they are in a Capacity of committing Sin, as well as the firſt Angel, or the firſt Man. Moreover, they have the bottom of their Concupiſcence, tho' the ſenſible Effects thereof may remain relented, or ſuſpended, by Medicinal Grace. Theſe Souls may ſin mortally, and go aſtray in a terrible manner: They commit even Venial Sins, for which they ſay unanimouſly with the whole Church: *Forgive us our treſpaſſes*, &c. The leaſt Heſitation in Faith, or the leaſt intereſted Return upon Themſelves, might drain up their Grace: They ought, in Anſwer to the Jealouſie of pure Love, to ſhun the ſmalleſt Faults, as all juſt Men uſually do avoid the greateſt Sins: Their Vigilancy, tho' ſimple and peaceable, ought to be by ſo much the more piercing, as pure Love, in its Jealouſie, is more clear-ſighted,

ſighted, than intereſted Love, with all its Commotions and Troubles: Theſe Souls ought never either to judge, or to excuſe themſelves, unleſs it be out of Obedience, and to remove ſome Scandal, nor juſtifie themſelves by a deliberated and reflected Teſtimony, tho' the intimate bottom of their Conſcience, reproaches them with nothing: They ought to be contented to be judged by their Superiours, and obey blindly in every Point.

To ſpeak ſo, is to ſpeak according to the true Principles of all Myſtical Saints, and without Offence to Tradition.

XXXVII. *Falſe.*

TRansformed Souls are not any more free for to Sin; they have no more any Concupiſcence, all that in them is, is Motion of Grace, and extraordinary Inſpiration: They can no more pray with the Church, ſaying every Day: *Forgive us our Offences*, &c.

To ſpeak at this rate, is to fall into the Error of the falſe *Gnoſticks*, renewed by the *Beggards*, condemned at the Council of *Vienna*, and by the *Illuminated* of *Andalouſia*, condemned in the laſt Age.

XXXVIII.

XXXVIII. ARTICLE, *True.*

TRansformed Souls may profitably, and ought even in the preſent Diſcipline, to confeſs the venial Faults they are aware of in themſelves: They ought in Confeſſion to deteſt their Faults, condemn Themſelves, and deſire the Remiſſion of their Sins, not for their own Cleanſing, and Deliverance, but as a thing which God does will, and which he will have us to will for his Glory: Tho' a diſintereſted Soul does not waſh her ſelf from her Faults, now for to be pure, as we have ſeen it in S. *Francis* of *Sales*; but that ſhe would love Impurity, as much as Beauty, if it were as acceptable to her Spouſe; ſhe knows nevertheleſs, that Purity and Beauty are the Delight of her Spouſe; therefore ſhe only loves for his good Pleaſure, Purity and Beauty, and rejects with Horror the Uglineſs he rejects. When a Soul is truly, and actually in pure Love, there is no fear but in the actual Confeſſion of her Sin, ſhe is in the actual Condemnation of what ſhe hath committed againſt the Well-beloved, and conſequently in the moſt formal, moſt pure, and moſt efficacious Contrition, tho' ſhe produces not always ſenſible Acts of it, in an expreſs'd and reflected Form. If venial

nial Faults are blotted out in an inſtant, by the ſimple reciting of the Lord's Prayer, as S. *Auſtine* aſſureth us in general of juſt Men, tho' imperfect: So much the more are they blotted out likewiſe, in the transformed Souls by the Exerciſe of the moſt pure Love: 'Tis true, that one is not oblig'd to make equally always frequent Confeſſions, when the enlightned Director hath Reaſon to fear, leaſt they ſhould caſt one into Deſpair, or be turned into a meer Habit, or ſhould become an unlading of the Heart, and an eaſe for Self-love, more afflicted for not ſeeing himſelf entirely perfect, than faithful, in being willing to do Violence to himſelf for his Amendment; or becauſe theſe frequent Confeſſions diſturb too much ſome Souls, and employ them too much about their State, in ſome tranſient Pains; or becauſe they don't ſee in themſelves any voluntary Fault committed ſince their laſt Confeſſion, which may appear to the Confeſſor a ſufficient Matter of Sacramental Abſolution, after they have caſt themſelves at his Feet, for to lay their Submiſſion in the Power and Judgment of the Church.

To ſpeak ſo, is to ſpeak a Language conform to the Experiences of Saints, and to the Needs of ſeveral Souls, without offending the Principles of Tradition.

XXXVIII.

XXXVIII. *False.*

CONfeſſion is a Remedy belonging only to imperfect Souls, and which advanced Souls ought not to make uſe of, but for outward appearance, and for fear of offending the Publick; either they never commit any Faults which deſerve Abſolution; or they ought not to be watchful with the peaceable and unintereſted Vigilancy of pure and jealous Love, to perceive whatever in them may grieve the Holy Spirit; neither are they any more oblig'd to Contrition, which is nothing elſe but jealous Love hating with a perfect Hatred, whatſoever is contrary to the good Pleaſure of the Well-beloved; nor ſhould they think themſelves guilty of an Infidelity, againſt the Diſintereſt of Love, and perfect Abnegation, ſhould they ask both with Heart and Mouth, the Remiſſion of their Sins, which God, however, will have them to deſire.

To ſpeak at this rate, is to take off from theſe Souls the true Exerciſe of that pure Love of the Supreme Good, which ought to be on this occaſion the actual Condemnation of Evil itſelf; it is to remove Souls, both from the Sacraments, and Church-Diſcipline, by a raſh and ſcandalous Preſumption;

ſumption : 'Tis to inſpire them with Phariſaical Pride ; 'tis, at leaſt, to teach them to make their Confeſſions, without Vigilancy, Attention, and Sincerity of Heart, when they ask with the Words of their Mouths, the Remiſſion of their Faults : 'Tis to introduce into the Church, an Hypocriſie, which makes any Illuſion uncurable.

XXXIX. ARTICLE. *True.*

SOuls in the firſt ſenſible Attraction which makes them paſs to Contemplation, have ſometimes a Prayer which ſeems to bear no Proportion with ſome groſs Faults that remain yet in them, and this diſproportion makes ſome Directors to judge, that they have not got Experience enough, that their Prayer is falſe and full of Illuſion, as S. *Thereſa* ſaith it hapned to her. The Souls exerciſed by extraordinary Trials, ſhew ſometimes there upon tranſient Occaſions, an irregular Spirit, weakned by the Exceſs of Pain, and a Patience almoſt exhauſted, as *Job* did appear imperfect and impatient in the Eyes of his Friends : God leaves often to even transformed Souls, notwithſtanding the Purity of their Love, certain Imperfections

ctions, which proceed more from a natural Infirmity, than from the Will, and which are according to the thought of Pope S. *Gregory*, the contrapoiſe of their Contemplation, as the pricks of the fleſh were in the Apoſtle the meſſenger of Satan to hinder him from growing Proud of the greatneſs of his revelations. Laſtly, theſe imperfections which are not any violation of the Law, are left in a Soul, to the end, that one may ſee in her the tokens of the great work which Grace hath of neceſſity made in her. Theſe infirmities ſerve to depreſs her in her own eyes, and to keep the gifts of God under a Veil of infirmity, which exerciſeth the Faith of that Soul, and of the Juſt perſons that know her. Sometimes alſo they ſerve to draw on her Contempt and Croſſes, or to make her more Docile to her ſuperiors, or to take from her the comfort of being approved and aſſured in her way as it happened to the Bleſſed *Thereſa*, with incredible pains; Finally, to keep the ſecret of the Bride and of the Bridegroom, hidden from the wiſe and prudent of this World.

To ſpeak ſo, is to ſpeak conformable to the experiences of Saints without any offence to the Evangelical Rule, becauſe the Directors who have experience, and the Spirit of Grace are not without ability to judge

judge of the Tree by the Fruits, which are Sincerity, Teachableneſs, and freedom of the Soul, upon the chiefeſt occaſions. Moreover, there will be ſtill other tokens, which the Unction of God's Spirit ſhall give ſufficiently to be felt, if the ſtate of each Soul be patiently lookt into.

XXXIX. *Falſe.*

ONE may reckon a Soul as Contemplative, and even as transformed, though ſhe is found for ſome conſiderable time, negligent of her inſtruction concerning the principles of Religion, careleſs of her duty, wandring and unmortified, always quick in excuſing her own faults, unteachable, haughty, or cunning.

To ſpeak after this rate, is to authorize in the moſt perfect ſtate the moſt dangerous imperfections: 'tis to cover under the cloak of an extraordinary ſtate, defects that are moſt incompatible with true Piety: 'tis to approve the groſſeſt illuſions: 'tis to invert the rules whereby Spirits ought to be tried, to know whither they come from God or no: 'tis to call evil good, and draw upon ones ſelf the woes of Scripture.

XL. ARTI-

XL. ARTICLE. *True.*

A Transformed Soul is united to God, without the interpoſition of any medium, three ſorts of ways. 1. When ſhe loves God for himſelf, without any medium of intereſted motive. 2. When ſhe contemplates him without any ſenſible image, or diſcurſive operation. 3. When ſhe fulfills his Precepts and Counſels, without any ſet order of forms, whereby to give to her ſelf an intereſted witneſs.

To ſpeak thus, is to expreſs what holy myſtical Men would ſay, by excluding from this ſtate the practices of Virtue; and this explication is nothing offenſive to Univerſal Tradition.

XL. *Falſe.*

A Transformed Soul is united to God without any medium, either by the Veil of Faith, or the infirmity of the Fleſh ſince the fall of *Adam*, nor by the medicinal Grace of Jeſus Chriſt, by whom alone one may in every ſtate go to the Father.

To

To ſpeak at this rate, is to renew the Hereſie of the *Beggards* Condemned by the Council of *Vienna*.

XLI. ARTICLE. *True.*

THE Spiritual Wedding uniteth immediately the Bride to the Bridegroom, eſſence to eſſence, ſubſtance to ſubſtance, that's to ſay, will to will, by that entirely pure Love ſo often mentioned. Then God and the Soul make no more but one and the ſame Spirit; as the Bride and the Bridegroom in Marriage are made but one Fleſh. He who adheres to God, is made one and the ſame Spirit with him, by an intire conformity of the will which is the work of Grace. The Soul is then fully ſatiated and in a Joy of the Holy Ghoſt, which is the bud of Cœleſtial happineſs. She is in an entire purity, that's to ſay, without any defilement of Sin (except thoſe daily Sins which the exerciſe of Love can immediately blot out) and conſequently ſhe may without Purgatory, be admitted into Heaven, which no unclean thing can enter into; for Concupiſcence which remains always in this life, is not incompatible with this entire

entire purity, ſince it is neither Sin nor a ſpot in the Soul: But this Soul hath not her Original integrity, being not exempt either from daily faults or from Concupiſcency which are incompatible with their integrity.

To ſpeak ſo, is to ſpeak with the Salt of Wiſdom, wherewith all our Words ought to be ſeaſoned.

XLI. *Falſe.*

THE Soul in this ſtate hath her Original integrity; ſhe ſees God face to face, ſhe does enjoy him as fully as the Bleſſed.

To ſpeak at this rate, is, to fall into the Hereſie of the *Beggards.*

XLII. ARTICLE. *True.*

THE Union called by myſtical Men eſſential and ſubſtantial, conſiſteth in a ſimple and diſintereſted Love, which fills all the affections of the whole Soul, and which is exerciſed by Acts ſo peaceable and ſo uniform, that they ſeem to be but one, though they be ſeveral really diſtinguiſhed

guiſhed Acts. Several myſtical Writers have termed theſe Acts eſſential or ſubſtantial, to diſtinguiſh them from Acts that are froward, unequal, and made as it were by the out-goings of a Love which is yet mixt and intereſted.

To ſpeak ſo, is to explain the true ſenſe of myſtical Writers.

XLII. *Falſe.*

THis Union becomes really eſſential, between God and the Soul, ſo that nothing is capable either to break or to alter it any more. This ſubſtantial Act is permanent and indiviſible as the ſubſtance of the Soul it ſelf.

To ſpeak at this rate, is to teach an extravagancy as much contrary to all Philoſophy, as to Faith, and to the true practice of Piety.

XLIII. ARTICLE. *True.*

GOD who conceals himſelf from the Wiſe and great ones, reveals and communicates himſelf to the little ones, and to the ſimple.

ſimple. The transformed Soul is the Spiritual Man S. *Paul* ſpeaks of, that's to ſay, a Man acted and led by the Spirit of Grace in the way of pure Faith. This Soul hath often both by Grace and by experience for all things of ſimple practiſe in the tryals and exerciſe of pure Love, a knowledge, which the Learned who have more ſcience and humane Wiſdom than experience and pure Grace, have not. She ought nevertheleſs to ſubmit with heart as well as mouth, not only to all the deciſions of the Church, but alſo to the Conduct of her Paſtors, as having a ſpecial Grace without exception to lead the Sheep of the flock.

XLIII. *Falſe.*

THE transformed Soul is the Spiritual Man of S. *Paul*, ſo that ſhe may judge of all the truths of Religion, and be judged by no body. She is the Seed of God that cannot Sin. Unction teacheth her all; ſo that ſhe hath no need of being inſtructed by any body, nor to ſubmit to ſuperiours.

To ſpeak at this rate, is to abuſe the paſſages of Scripture and turn them to ones ruine. 'Tis to be ignorant, that Unction which teacheth all, teacheth nothing ſo much as obedience, and ſuggeſteth all truth

of

of Faith and of practice, only by inſpiring the Miniſters of the Church with an humble Docility. In a word, 'tis to eſtabliſh in the midſt of the Church a Damnable Sect of Fanaticks and Independents.

XLIV. ARTICLE. *True.*

THE Paſtors and Saints of all Ages have uſed a kind of an Oeconomy and ſecret in not ſpeaking of the rigorous trials, and of the moſt ſublime exerciſe of pure Love, but to thoſe Souls to whom God had given already both attraction and light to it. Though this Doctrine was the pure and ſimple perfection of the Goſpel, noted throughout the whole body of Tradition, the Ancient Paſtors propoſed uſually to the generality of Juſt Men, no other than the practiſe of intereſted Love, in proportion to their Grace, and thus gave Milk to Infants, while they diſtributed Bread to ſtrong Souls.

To ſpeak thus, is to ſay what S. *Clement*, *Caſſian*, and divers other, Holy Authors, both Ancient and Modern, do conſtantly affirm.

XLIV. *Falſe.*

XLIV. *False.*

THere has been in all Ages, among those that live Contemplative Lives, a secret Tradition, and such as has been unknown, even to the body of the Church her self. This Tradition, would include secret Opinions, beyond the truths of universal Tradition; or these Opinions at least would be contrary to those of the common Faith, and would exempt Souls from exercising all those Acts of an explicite Faith and dislimited Vertue, which are no less essential to the ways of pure Love, than to that which is interested.

To speak thus, is to annihilate Tradition, instead of multiplying it. It is the way to make a sect of secret Hypocrites in the Bosome of the Church, without her being ever able to discover them, or to free her self from them. Hereby the impious secret of the *Gnosticks* and *Manicheans* will be revived, and all the Traditions of our Faith and Morals undermined.

XLV. ARTI-

ART. XLV. *True.*

ALL the Internal ways that are moſt eminent, are ſo far from being above an habitual ſtate of pure love, that they are but the way to arrive at that bound of all perfection; all inferiour degrees do not come up to this true eſtate. The laſt degree which Myſtick Writers call by the name of Transformation, or Eſſential Union, without any Medium, is no more than a ſimple reality of this love without a peculiar intereſt. This when true, is the moſt ſafe ſtate, becauſe it is the moſt voluntary and meritorious of all the ſtates of Chriſtian Juſtice; and becauſe 'tis that which referrs all to God, and leaves nothing to the Creature. But on the contrary, when 'tis falſe and imaginary, it is the heighth of illuſion. The Traveller after many Fatigues, Dangers, and Sufferings, arriving at length upon the top of a Mountain, from thence diſcerns at a diſtance his Native City, and the end of his Journey, and all his toils, he is preſently overjoy'd at it, believes himſelf to be already at the very gates of that City, and that there is nothing now remaining but a little way, and that very good for him; but as he moves forwards, the lengths

and difficulties which he had not foreſeen at firſt ſight, do proportionably increaſe, he muſt be obliged to deſcend by Precipices into deep Vallies, where he loſes the ſight of that City, which he thought he could almoſt touch. He muſt be forc'd oftentimes to creep up over ſharp Rocks, and 'tis not without great trouble and dangers that he arrives at laſt at that City, which he thought at firſt to have been ſo near him, and ſo eaſie to come at. It's the very ſame thing with that Love which is entirely diſintereſted; the firſt caſt of the Eye diſcovers it in a wonderful perſpective; one thinks he has hold of it, he ſuppoſes with himſelf that he is already confirmed therein, or at leaſt that there is between him and it but a ſhort and even ſpace; but the more he advances towards it, the more tedious and painful he finds the way. There is nothing ſo dangerous for a Man as to flatter himſelf with this pretty Idea or Conceit, and to believe that he lives in the practice of the ſame, when it is not really ſo. He that makes this Love to be ſpeculative, would fret himſelf to a Skeleton, if God ſhould put him to prove how this Love doth purifie and realize it ſelf in the Soul. In ſhort, he muſt have a care of believing that he hath the ſame in reality, when he only has a view of it, and is charmed with it. That

Soul

Soul which dares preſume by a deciſive reflection that he is arrived to it, ſhews by his preſumption how remote he is from it; the ſmall number of thoſe that have reached it, do not know whether they are really ſo; and as often as they do reflect upon themſelves in relation to it, they are ready to believe it is not ſo with them, when their Superiours declare the ſame unto them: They ſpeak of themſelves as of another perſon, in a diſ-intereſted manner, and without reflection, and act with ſimplicity, by a pure obedience, according to true neceſſity, without ever voluntarily judging or reaſoning concerning their ſtate. In ſhort, tho' it be true to ſay, that no man can ſet exact bounds to the operations of God in the Soul, and that there is none but the Spirit of God that can ſound the depths of this ſame Spirit; yet it is alſo true to ſay, that no internal perfection can allow a Chriſtian to diſpence with thoſe real acts that are eſſential to the accompliſhment of the whole Law; and that all perfection reduces it ſelf to this habitual ſtate of ſole and pure love, which effects in theſe Souls, with a diſ-intereſted Peace, all that which a mixt love does in others, with ſome remains of an intereſted eagerneſs. In a word, there is nothing but a peculiar intereſt that cannot, and which ought not at all to be found in

the exercise of dis-interested Love; but all the rest is there still in a more abundant manner than ordinarily in just Persons.

For us to speak with this precaution, is to confine our selves within the bounds set us by our Fathers; this is a Religious observance of Tradition, and hereby is a relation given, without any mixture of innovation, of the Experiences of the Saints, and the Language they have used in speaking sometimes of themselves, with simplicity and pure Obedience.

XLV. *False.*

TRansformed Souls are capable of judging themselves and others, or to be assured of their internal Gifts, without any dependance upon the Ministers of the Church, or else direct themselves without any Character, without an extraordinary Call, and even with marks of an extraordinary Vocation against the express Authority of Pastors.

To talk in this manner, is to teach an innovated Doctrine full of Prophaneness, and to attack one of the most essential Articles of the Catholick Faith, which is that of an entire subordination of Believers to the Body of Pastors, to whom Jesus Christ said, *he that heareth you, heareth me.*

The Concluſion of all theſe Articles.

HOly indifference is nothing elſe but diſintereſted Love; Tryals are nothing elſe but the Purification of it; the abandoning of the ſame is but its exerciſe in Tryals. The diſappropriating of Vertue, is nothing, beſides the laying aſide of all Complaiſance, all Conſolation, and all Self-Intereſt in the exerciſe of Vertue by pure Love. The retrenching of all activity, implies no more than the retrenching of all inquietude and intereſted eagerneſs for pure Love. Contemplation is but the plain Exerciſe of this Love reduced to one ſimple Motive. Paſſive Contemplation is but pure Contemplation without activity or eagerneſs. A Paſſive ſtate, whether it be in a time bounded with pure and decent Contemplation, or in thoſe Intervals wherein a Man does not at all Contemplate, doth exclude neither the real Action, nor the ſucceſſive Acts of the Will, nor the ſpecifick diſtinction of Vertue, as they relate to their proper Subjects, but only ſimple activity, or intereſted inquietude; it's a peace-

able Exercise of Prayer and Vertue by pure Love. Transformation and the most essential or immediate Union, is nothing but the Habit of that pure Love, which, of it self, makes up all the internal Life, and then becomes the only Principle and Motive of all the deliberate & meritorious Acts; but this habitual State is never fixt, unvariable, nor unliable to be lost. *The true love of that which is right*, saith *Leo*, *carries in it self Apostolick Authorities and Canonical Sanctions.*

THE

THE

Lord Archbiſhop of Cambray's

LETTER

TO THE

POPE.

Moſt Holy Father,

'I have reſolved, with utmoſt expedition, as well as with all manner of ſubmiſſion and reſpect to your Holineſs, to ſend the Book that I wrote ſome time ſince concerning the Maxims of the Saints, in relation to an internal Life. It's a duty which I am obliged to pay, not only to the Supream Authority, with which you preſide over all the Churches, but alſo to thoſe Favours you have been pleaſed to heap upon me. But to the end that no

thing may be omitted in a matter of ſuch importance, and concerning which, Mens Minds are ſo toſſed about and agitated, and for removing any Equivocations that might ariſe from the diverſity of Languages, I have undertaken to make a Latin Verſion of my whole Work, to which I apply my ſelf wholly, and will very quickly ſend this Tranſlation to be laid down at your Holineſs his Feet.

'I would to God, moſt Holy Father, I could, 'my ſelf in perſon, bring you my Book, with 'a zealous and ſubmiſſive heart, and then 'receive your Apoſtolical Benediction; but 'the Affairs of the Dioceſs of *Cambray*, du-'ring the misfortune of the War, and the 'inſtruction of the young Princes, which 'the King has done me the honour to 'intruſt me with, will not allow me room 'to hope for this Conſolation. And now, 'moſt Holy Father, I come to give the Rea-'ſons that have induced me to write con-'cerning the internal Life and Contempla-'tion. I have obſerved, That ſome Perſons 'abuſing the Maxims of the Saints, that 'have been ſo often approved of by the Ho-'ly See, thought by little and little to in-'ſinuate pernicious Errors thereby, and that 'others who knew nothing of ſpiritual things, 'turned the ſame into a Ridicule. The abo-'minable Doctrine of the Quietiſts, under the

'the appearance of Perfection, glided ſecret-
'ly into divers parts of *France*, and even
'into our *Low Countries*. Several Writings,
'whereof ſome were too Uncorrect, as others
'might be juſtly ſuſpected of Errors, ſtirred
'up the indifferent Curioſity of the Faithful
'againſt them. Some Ages ago, diverſe
'myſtical Writers arraigning the Myſtery
'of the Faith in a pure Conſcience, had fa-
'voured the ſame, yet not knowing the Er-
'ror concealed under it; this they did out
'of an exceſs of warm Piety, want of pre-
'caution in the choice of Terms, made uſe of
'by them, and a pardonable ignorance of
'the Principles of Theology. This is that
'which has inflamed that ardent Zeal of di-
'vers illuſtrious Biſhops, and this gave
'them an occaſion to Compoſe Thirty Four
'Articles, which they were pleaſed to draw
'up and lodge with me. This alſo has
'brought them to Cenſure certain little
'Books, ſome Paſſages of which being ta-
'ken in the ſenſe that doth naturally ariſe
'from them, have deſerved to be condemn-
'ed. But, moſt Holy Father, Men have
'not removed far from one Extream, with-
'out falling into another; ſome perſons
'have taken occaſion againſt our intention,
'to Ridicule, as an extravagant Chimera, the
'pure love of a Contemplative Life. For
'my own part, I thought, by taking dili-

'gent heed to an exact medium, it was the 'way to ſeparate Truth from Error, 'and that which is Ancient and Stanch, 'from what is new and dangerous; this is 'that which I have endeavoured to do ac-'cording to my weak Abilities; but to know 'whether I have ſucceeded therein or no, is 'left, moſt Holy Father, to your Judgment, 'and 'tis my buſineſs reſpectfully to give ear 'to St. *Peter* as living and ſpeaking in you, 'whoſe Faith ſhall never fail.

'I have chiefly applyed my ſelf to make 'this Work conciſe, and therein have fol-'lowed the Advice of very knowing Per-'ſons, who have deſired that a ready and 'an eaſy remedy ſhould be found out, not 'only againſt the Illuſion which is Contagi-'ous, but alſo againſt the ſcoffing of pro-'phane Perſons. Great regard then was to 'be had for thoſe Souls that are full of Can-'dour, who being more ſimple in that 'which is good, than precaution'd againſt 'Evil, could not diſcern that horrible Ser-'pent that was hid under the Flowers; regard 'alſo muſt have been had to the Contempt of 'Criticks, who would not ſeparate the Aſce-'rick or ſtudious Traditions and precious 'Maxims of the Saints from the vile Do-'ctrine of Hypocrites. Wherefore it has 'been thought neceſſary to make a kind of a 'Dictionary of Myſtical Theology, in order

'to

'to prevent good Souls from passing beyond 'those Bounds set unto us by our Fathers.

'I have therefore, in as short a Style as 'possibly I could, comprized the Definiti- 'ons of those Terms which the Practice of 'the Saints have Authorized. I have also 'imploy'd the weight and authority of a Cen- 'sure, to endeavour to crush down a Heresy 'so full of Impudence; it appeared to me, 'most Holy Father, as some sort of undecen- 'cy, that a Bishop should expose those Mon- 'strous Errours to the Publick, without te- 'stifying, at the same time, the indignation 'and horror which the Zeal of God's Cause 'had inspir'd him with against it. Never- 'theless, I pray God that I may not have lost 'the sight of my own weaknesses, and spoken 'any thing presumptuously.

'The supream Authority of the Holy See 'hath abundantly supplyed all my Defects; 'the Soveraign Pontiffs, upon a scrupulous ex- 'amination of all the Writings of the Saints, 'which have been Canoniz'd, have, upon all 'occasions, approv'd of the true Maxims of 'the Ascetick or studious Life, and contem- 'plative Love. Wherefore having kept 'close to that immutable Rule, I hope I have 'without any danger of going out of the 'way, fitted up the Articles, which I have 'asserted as true ones. As to those false 'ones which I have Condemned, I have

been

'been led thereunto, as it were, by the 'Hand; for I have, in every thing, taken the 'Solemn Decrees, by which the Holy See 'hath Condemned the Sixty Eight Propoſi-'tions of *Molino*'s, for my Model therein. 'And ſo having ſuch an Oracle for my Foun-'dation, I have endeavoured to lift up my 'Voice to ſpeak.

'In the firſt place I have Condemned the 'permanent Act, which has never any occa-'ſion to be reitterated, as being a Poiſoned 'Spring of Idleneſs and inward Lethargy.

'In the next place I have Eſtabliſhed the 'indiſpenſible neceſſity of a diſtinct Exer-'ciſe of every Virtue.

'Thirdly, I have reſiſted a perpetual and 'uninterrupted Contemplation, which would 'exclude Venial Sins; the diſtinction of Vir-'tue and unvoluntary diſtractions, as being 'incompatible with the Condition of a Tra-'veller.

'Fourthly, I have rejected paſſive Prayer, 'which would exclude the real Cooperation 'of Free-will for the formation of Meritori-'ous Actions.

'Fifthly, I have allowed of no other Reſt, 'neither in Prayer, nor in other Exerciſe of 'the Internal Life, ſave that peace of the 'Holy Ghoſt, whereby the moſt pure Souls 'frame their Actions in ſo uniform a man-'ner, that they appear to Perſons without

'Knowledge,

'Knowledge, not as diſtinct Acts, but a 'ſimple and permanent Unity with God.

'Sixthly, For fear that the Doctrine of 'pure Love, ſo much Authorized by ſo many 'Fathers of the Church, and other Saints, 'might ſerve as an Azilum or Refuge to the 'Quietiſts, I have ſet my ſelf chiefly to 'ſhew, that in what degree of Perfection 'ſoever it may be, and how great the Pu-'rity of Love wherewith one is filled, may 'arrive to, yet he muſt always retain in his 'Heart, the Hope wherewith we are ſaved, 'in purſuance to what the Apoſtle ſaith con-'cerning Faith, Hope and Charity: *Now 'theſe three things, Faith, Hope, and Charity 'remain, but Charity is the greateſt.*

'We muſt therefore always hope for, de-'ſire and pray for our Salvation, ſince 'tis 'God's will it ſhould be ſo, and that he re-'quires that we ſhould will it for his glory; 'thus Hope preſerves it ſelf in its proper 'Exerciſe, not only by the means of the in-'fuſed Habit, but alſo by its own proper Acts, 'which being commanded and enobled by 'Charity, as the Schools phraſe it, they are 'moſt abſolutely carried to the ſublime end 'of the ſame Charity, which is nothing elſe 'but the pure glory of God.

'Seventhly, This ſtate of pure Charity 'is not to be found but in a very few per-'fect Souls; and that 'tis there only in an habitual

'bitual manner. When I ſay habitual, 'God forbid that an unamiſſible ſtate, or 'ſuch as is exempted from any variation 'ſhould be meant. If this eſtate be ſtill 'ſubject to daily Sins, with how much more 'reaſon is the ſame compatible with Acts 'performed from time to time, which ceaſe 'not to be good and meritorious, tho' they 'may be a little leſs pure and diſintereſted. 'It's enough for this State, that the Acts of 'Vertue are performed therein very fre-'quently with that perfection that Charity 'diffuſes there, and with which the ſame 'are animated.

'All theſe things are agreeable to our 'thirty four Articles. I ſhall joyn to the 'Book which I have publiſhed, moſt Holy 'Father, a Collection in Manuſcript, of the 'Sentiments of the Fathers and Saints of the 'laſt Age, concerning the *Pure Love*, of Con-'templatives; to the end that that which 'is but plainly ſet out in the Firſt Book, may 'be proved in the Second, by the Teſtimo-'nies and Opinions of the Saints of all Ages. 'I entirely ſubmit, Moſt Holy Father, both 'the one and the other Pieces, to the Judge-'ment of the Holy Roman Catholick Church, 'who is the Mother Church of all, and has 'taught all the reſt. I devote all that is 'mine, and my ſelf, to your Holineſs, as a 'Son ought to do, that is full of Zeal and

'Reſpect

'Reſpect towards you. But if my Book in
'*French* hath been already brought unto
'your Holineſs, I moſt humbly intreat you,
'moſt Holy Father, to decide nothing con-
'cerning it, 'till ſuch time as you have ſeen
'my *Latin* Verſion, that will be diſpatched
'away with all ſpeed. There is nothing
'now remaining for me, ſave to wiſh a long
'Pontificate to the chief of Paſtors who Rules
'the Kingdom of Chriſt with ſo diſintereſt-
'ed an Heart, and who ſays, with ſo much
'applauſe from all the Roman Catholick Na-
'tions, to his Illuſtrious Family, *I know you*
'*not*. In doing thus daily, I think I ſeek
'the Glory and Conſolation of the Church,
'the Re-eſtabliſhment of its Diſcipline, the
'propagation of the Faith, the Extirpation
'of Schiſms and Hereſies; and laſtly, an
'abundant Harveſt in the Field of the Sove-
'raign Father of the Family. I ſhall for
'ever, *&c.*

The

The Lord Arch-Biſhop of Cambray's *Letter of* Auguſt *the* 3*d*, 1697.

SIR,

'BE not concerned for me, the buſineſs of my Book is gone to *Rome*; if I am under a miſtake, the Authority of the Holy See will undeceive me; and this is that I wait for with a gentle and lowly Mind; if I have illy expreſt my ſelf, they will reform my expreſſions: If the matter appears to require a more large explication, that I will readily do by way of Additions. If my Book contains nothing in it, but what is pure Doctrine, I ſhall have the conſolation to know exactly what a Man ought to believe, and what to reject. I ſhall not in this Caſe fail to make all thoſe Additions, which, without weakning the truth, will be conducive to enlighten and edifie ſuch Readers as are moſt ſubject to take the allarm. But, Sir, in ſhort, if the Pope condemns my Book, I ſhall be

the

'the firſt, God willing, that will condemn 'it, and put out a Mandate to forbid the 'reading of it in the Dioceſs of *Cambray*. I 'ſhall only intreat the Pope to do me the 'favour, exactly to note thoſe paſſages he 'condemns, and the ſenſe whereon he 'grounds his Condemnation; to the end 'that I may ſubſcribe thereunto without re-'ſtriction, and that I may never run the 'riſque of defending, excuſing, or tolera-'ting the ſenſe its condemned in. Being 'thus diſpoſed, thro' the bleſſing of God, I 'am at reſt, and have nothing to do but to 'wait the diſpoſition of my Superiour, in 'whom I acknowledge the Authority of 'Jeſus Chriſt to be lodged; diſintereſted 'Love muſt not be defended but with a ſin-'cere diſintereſt. We have not to do 'herein with a point of Honour, nor with 'the Opinion of the World, nor yet with 'that profound humiliation, wherein Na-'ture may fear to meet with ill ſucceſs. I 'think I act with integrity, I am as much a-'fraid of being preſumptuous, and poſſeſſed 'with a baſe ſhame, as to be feeble, poli-'tick and fearful in the defence of truth. 'If the Pope condemns me, I ſhall be there-'by undeceived, and the vanquiſhed ſhall 'reap all the real fruits of the Victory. '*Victoria cedet victis*, ſaith St. *Auguſtine*. 'But if, on the other ſide, the Pope does

'not

'not condemn my Doctrine, I ſhall endea-
'vour both by my ſilence and reſpect, to
'pacifie thoſe of my Fraternity, whoſe Zeal
'has animated them againſt me, by laying a
'ſort of Doctrine to my charge, which I
'abhor, and always did, as much as they do.
'Perhaps they will do me juſtice, when they
'ſee my ſincerity. There are but two things
'that my Doctrine was intended to compre-
'hend; the firſt whereof is, that Charity is
'a love to God for his own ſake, diſtinct
'from that motive of bleſſedneſs that we
'find in him. Secondly, that Charity in
'the life of the moſt perfect Souls, is that
'which precedes all other Vertues, which a-
'nimates them, and commands the acts ſo
'as to make them bear to its end; inſo-
'much that the Juſt thus qualified, do then
'ordinarily exerciſe hope, and all other
'Vertues with all the diſintereſt of Charity it
'ſelf; becauſe this ſame ſtate of the Soul is not
'without its exception; being no other than
'an habitual one, and not immutable. God
'knows I have never intended to teach any
'thing elſe that exceeded theſe limitations.
'And hence it is that I have ſaid, in my
'ſpeaking concerning pure Love, which is
'Charity, ſo far as it animates and com-
'mands all other diſtinct Vertues. *Whoever*
'*allows of nothing beyond that, is within the*
'*confines of Tradition, whoever paſſeth thoſe*
'*bounds,*

'*bounds, is already out of the way.* I do not 'think there is any danger that the Holy 'See ſhould condemn a Doctrine ſo well 'grounded upon the Authority of the Fa- 'thers, of the Schools, and of ſo many great 'Saints that the Church of *Rome* has Cano- 'niz'd. As for the manner of Expreſſions 'contained in my Book, if they ſhould be 'any ways prejudicial to truth, for want of 'being correct, I conſign them to the judge- 'ment of my Superiour: and I ſhould be 'very ſorry to trouble the repoſe of the 'Church, were there no more in it than the 'intereſt of my Perſon, and of my Book. 'Theſe are my thoughts of the matter, Sir, 'I go for *Cambray*, having Sacrificed unto 'God with my whole heart all that I could 'Sacrifice to him thereupon; permit me to 'exhort you to be of the ſame mind; I have 'introduced nothing that related to Humane 'Affairs and Temporals into the Doctrine 'which I was convinced of the truth of; 'neither have I forbore to let the Pope know 'any of thoſe Reaſons that could ſupport 'this Doctrine. This is enough, let God 'do the reſt; if it be his Cauſe that I have 'vindicated, let us not be concerned at the 'intentions of Men, or their proceedings; 'it is God alone that is to be looked to in all 'this; let us be the Children of Peace, and 'Peace will reſt upon us; it will be bitter,

'but

'but the ſame will be ſo much the more pure.
'Let us not ſpoil good intentions by an hu-
'mour, by any Heat, by any Humane Indu-
'ſtry, by any Natural Impreſſion for the ju-
'ſtifying of our ſelves. Let us plainly give
'an account of our Faith; let us ſuffer our
'ſelves to be Corrected if there be need
'of it, and let us endure Correction, when
'we do not even deſerve the ſame. As for
'you, Sir, you ought to have no other por-
'tion therein, than Silence, Submiſſion,
'and Prayer. Pray for me that am under
'ſuch preſſing difficulty, pray for the
'Church that undergoes theſe Scandals; pray
'for thoſe who riſe up againſt me; to the
'end that they may be endued with the Spi-
'rit of Grace, in order to undeceive me, if
'I am in the wrong, or to do me juſtice if I
'am otherwiſe. Laſtly, pray for the inte-
'reſt of Prayer it ſelf, which is in danger, and
'ſtands in need of being juſtified. Perfection is
'become very ſuſpicious, they are not for re-
'moving it ſo far from lazy Chriſtians, and ſuch
'as are full of ſelf. *Diſintereſted Love* would ap-
'pear to be the Spring of Illuſions and abomi-
'nable Wickedneſs; they have accuſtomed
'Chriſtians under pretence of ſafety and pre-
'caution to ſeek after God no other way than
'by the motive of their bleſſedneſs, and ad-
'vantage to themſelves. Thoſe Souls that
'have made moſt proficiency, are forbid to

'ſerve

'ſerve God by the pure motive, whereby 'hitherto it hath been wiſhed that Sinners 'themſelves would return from their Er-'rors, I mean the goodneſs of the infinitely 'amiable God. I know that pure Love and 'abandoning ones ſelf is abuſed; I know 'that Hypocrites overthrow the Goſpel un-'der ſuch good names; but pure Love is 'no leſs a perfection of Chriſtianity, and 'tis 'the worſt of all Remedies to go about to a-'boliſh thoſe things that are perfect, to 'prevent being abuſed therewith. God 'knows how to make better proviſion there-'in than Men. Let us be humble, let us 'hold our peace, inſtead of reaſoning con-'cerning Prayer, let us be engaged in it; 'in ſo doing, we ſhall defend our ſelves, 'our ſtrength will conſiſt in our ſilence. I 'am, *&c.*

Paris, Aug. 3*d*, 1697.

THE

THE DECLARATION

Of the Moſt Illuſtrious and Moſt Reverend Prelates Lewis Antony *de* Noailles, *Arch-Biſhop of* Paris, James Benigne Boſſuet, *Biſhop of* Meaux, *and* Paul Godet Deſmarais *Biſhop of* Chartres, *upon the ſubject Matter of a Book Intituled,* An Explication of the Maxims of the Saints, concerning the Internal Life.

AS we have been long ſince called to bear Witneſs, it's time at laſt we ſhould make anſwer. The moſt Illuſtrious and moſt Reverend Arch-biſhop of *Cambray*, as well in the very beginning as Preface of his Book, called *An Explication of the Maxims of the Saints*, &c. hath made mention of two of our number, whoſe Doctrine and Deciſions contained in the Thirty Four Articles, he hath only taken upon him more fully

DECLARATIO

Illuſtriſſ. & Reverendiſſ. Eccleſiæ Principum Ludovici Antonii de Noailles *Archiep. Pariſienſis*, Jacobi Benigni Boſſuet *Epiſcopi Meldenſis*, & Pauli de Godet des Marais *Epiſcopi Carnotenſis. Circa Librum cui titulus eſt*: Explication des Maximes des Saints ſur la Vie Interieure, *&c.*

JAmdudum in teſtimonium vocatos reſpondere tandem nos oportet. Illuſtriſſimus & Reverendiſſimus D. D. Archiepiſcopus Dux Cameracenſis, ab ipſo libri initio cui titulus, *Explication des Maximes des Saints, &c.* & in ipſa Præfatione ſeu Commonitione prævia, duos [1] commemoravit exNobis,[2] quorum doctrinam ac decreta 34 Articulis comprehenſa tantum copioſius exponenda ſuſceperit. Ter-

[1] *Avertiſſ.* pag. xi. [2] *D. Pariſienſis. D. Meldenſis.*

fully to explicate; and which the third of us by a publick Act hath agreed to, and Subscribed.

The same most Illustrious and most Reverend Arch-bishop, hath in the Letter he wrote to our Holy Father the Pope *Innocent* XII. grounded what he says upon the same Articles and Censures of the Bishops against some Books that have been written; And we were the only three who have thought it our Duty to Censure those Books, or rather according to the Author's words, *certain places* in the said Book.

Nevertheless, they are not *some places* as the same Author says, that we have taken upon us to censure, but the greatest part of them; nay and we would have the whole Books condemned, and the Spirit that runs quite thro' them.

But as the same Epistle takes notice, *our Zeal is not raised* against certain Mystick Persons in former Ages, who laboured under a pardonable ignorance of Theological Dogma's, but our Censures and Articles are level'd at the *Quietists* of our own time, who are well known amongst us.

Neither have we recourse *to the obvious and natural sense of things*, as if there were some more occult meaning couched under them, which perhaps might at the same time be tolerated; but we have thought it necessary

Tertius verò etiam conſtitutione publicâ eandem cum illis ſententiam promulgavit.

Idem Illuſtriſſimus ac Reverendiſſimus Archiepiſcopus datis ad S S. D. N. D. Innocentium Papam XII. literis, iiſdem articulis atque Epiſcoporum adversùs quoſdam libellos cenſuris nititur: tres autem tantum ſumus qui eoſdem libellos, eorumve *loca quædam* cenſurâ notandos duxerimus.

Neque tamen *loca quædam*, ut idem Auctor aſſerit: ſed pleraque omnia, ac totos libellos, ipſumque adeo eorumdem librorum ſpiritum eliſum voluimus.

Neque ut in eadem Epiſtolâ ſcribitur, adversùs myſticos aliquot ante actis ſæculis, Theologicorum Dogmatum veniali inſcitiâ laborantes noſter *zelus excanduit*, ſed adversùs notiſſimos noſtræ ætatis Quietiſtas graviſſimè lapſos cenſuræ noſtræ articulique directi ſunt.

Neque confugimus *ad obvium naturalemque ſenſum*, tanquam occultior ſenſus ſubeſſet, qui tolerari forſitan poſſet; ſed venenum libellorum in aperto eſſe duximus.

neceſſary to expoſe the Poiſon lying hid in thoſe Books.

We know nothing of any bodies taking occaſion from our Articles and Cenſures, to *deride pure Love and Contemplation, as the Illuſions of a troubled Brain*; as the ſaid Letter intimates.

It's alſo ſaid in the ſame Letter, That the principal Points which have been treated on in the Book, having been anew Explained, are found to be conformable to the ſaid Articles.

This Concluſion, and the intention we find there is, to have what is contained in the ſaid Book, to be thought agreeable to our Sentiments, we are neceſſitated to explain our ſelves upon this Head, tho' it is not without trouble of mind, that we are brought to this Extremity, having before uſed all ſorts of means to gain the Judgment of our Brother herein; 'tis pure neceſſity that conſtrains us hereunto, to the end we may prevent the Belief of our approving this Work; and above all, out of the Fear we are in, leſt our Holy Father the *Pope*, whom we perfectly honour, and to whom, as to our Head, we are inviolably united, ſhould be perſwaded, that we favour a Doctrine which the Church condemns.

We ſhall begin, by ſhewing the Reaſons that occaſion'd the Articles, which the Book Entituled,

Latet etiam nos, ex articulis cenſuriſve noſtris aliquos arripuiſſe *occaſionem, amorem purum, & contemplationem quaſi deliræ mentis ineptias deridendi* : ut eſt in Epiſtolâ proditum.

In eadem Epiſtolâ rursùs libri ſummâ expoſitâ, omnia *iiſdem articulis conſona* perhibentur.

Quæ cum ita ſint, cumque prædictus liber noſtrâ ſe ſententiâ tueatur, quid de eo ſentiamus promere cogimur : non tamen ad hæc extrema dolentes anteà devenimus, quam omnia conati & experti, ut fraternum animum flecteremus : Omnino neceſſitati cedimus, ne quiſquam in eundem librum conſentire nos putet, ac, quod graviſſimum foret, ne S S. D. N. Papa, quem impenſiſſimè & devotiſſimè colimus, cuique ut capiti fide indivulsâ adhæremus, doctrinæ quam Romana improbet Eccleſia, ullo modo favere nos arbitretur.

Ac primum quidem eorundem articulorum quos prædictus liber commemorat, ea fuit ratio. Cum apud nos extaret mulier,

Entituled, *An Expoſition of the Maxims of the Saints*, &c. makes mention of. There was a certain Woman living amongſt us, who having put out a Pamphlet called, *a Short Method*, &c. and ſome others alſo, and ſpread up and down certain Manuſcripts of the Quietiſts, ſeemed to us to be a leader of that Sect; ſhe deſired ſhe might be allowed three Counſellors, with whoſe Advice ſhe might acquieſce, the moſt illuſtrious Author of this book was added for a Fourth; the deſign was to confine her, and thoſe of her Party, within ſome bounds; to remove all the ſubterfuges they had, and to ſhew them from the undoubted Articles of our Faith, the Lord's Prayer, the Doctrine of the Holy Scripture, Holy Tradition, and Saints, that their Tenets were condemned to all intents and purpoſes, either from their own Nature, or by Councils, and the Apoſtolick See; this was the end of the Articles that contained our deciſions and Cenſures; our buſineſs now, is to ſee whether the ſaid Book did explain and open the ſame, or overthrow them.

In the firſt place, Theological or Divine Hope is taken away in that Book, as well out of the ſtate of Grace, as within it among the perfect.

And when it is ſaid, that without the ſtate of Grace, before Juſtification, one may love God

quæ edito libello, cui titulus, *Moyencourt, &c.* & aliis ejuſmodi, ſparſiſque MSS. Quietiſtarum factionis dux eſſe videretur: Ea conſultores tres [1]dari ſibi poſtulavit, quorum judicio ſtaret. His Illuſtriſſimus auctor quartus acceſſit. Itaque animus fuit eam & ejus aſſeclas quibuſdam finibus coercere, occupare ſuffugia atque ex certiſſimis fidei ſymbolis, ipſaque oratione Dominicâ, ac ſcripturarum & ſanctæ Traditionis, Virorumque ſpiritualium dogmatibus, propoſitiones à Conciliis ac Sede Apoſtolicâ, vel in ſe, vel in ipſo fonte damnatas indicare. Hic ergo noſtrorum articulorum ac cenſurarum ſcopus, hæc ratio eſt. An autem hos articulos, atque cenſuras prædictus liber extendat & explicet tantum, an verò intervertat, ſequentia demonſtrabunt.

Imprimis ſpes Theologica in eo libro tollitur, cum extrâ ſtatum gratiæ, tum inter perfectos in ipſo gratiæ ſtatu.

Extra ſtatum quidem gratiæ, cum dicitur [2]ante juſtificationem amore ſpei

[1] *D. Pariſ. nunc Catalaunenſis. D. Meldenſis. D. Tronſſon totius Sulpitianæ Societatis Superior.* [2] *P.* 3. 4, 10.

God with the love of Hope, in ſuch a manner, that ſelf-love, that is, the love of our own Intereſt and Happineſs, be the principal Motive of the ſaid love of Hope, and prevalent above the other motive of love to God's Glory; it from thence follows, that Hope which depends upon a created good, and ſelf intereſt, is no Divine or Theological Virtue, but a Vice; and thence it is, that that Axiom of St. *Auguſtine* is applyed, tho' in a wrong ſenſe: That which proceeds not from a principle of Charity, proceeds from Concupiſcence, and from that love which is the root of all Vices, and which the Jealous God is ſo much ſet againſt.

After Juſtification in a perfect ſtate of pure and diſ-intereſted love, he admits of Hope that reſides in the Mind, but doth not move it; becauſe that the love which is contained in this Hope, is pure, without any mixture of intereſt, in reſpect to fear or hope, and being, as it were, perfect Charity, it excludes Hope as well as Fear, ſo that the Soul is not at all excited from any motive, or upon the account of ſelf-intereſt, and ſo thoſe incentatives or motives of ſelf-advantage, ſo often inculcated in the Scripture Tradition, and the Prayers of the Church, are utterly excluded from perfect Minds.

As for the motives of Self-intereſt, the ſame is explained in all the paſſages of the Book,

ita amari Deum, ut in eo amore amor fui, nempè proprii commodi ſeu propriæ felicitatis, tamquam motivum precipuum dominetur, ipſique motivo divinæ gloriæ prævaleat ; undè efficitur, ut ſpes, motivo quippè creato ſeu commodo proprio nixa, non ſit virtus Theologica, ſed vitium : Quo etiàm ſit, ut ei, licet perperàm, applicetur [3] illud axioma ſancti Auguſtini : Quod non provenit ex principio caritatis, provenit ex cupiditate, atque ab amore illo qui fons ſit ac radix omnium vitiorum, eorum ſcilicet quæ in nobis Dei zelantis æmulatio impugnet.

Poſt juſtificationem verò in ſtatu perfecto ſive amoris puri inducitur [4] ea ſpes quæ ſit quidem in animo, animum tamen non moveat : In quâ [5] quippè amor ſit purus, nullo motivo utili timoris aut ſpei mixtus (tamquam perfecta caritas ſpem perinde ac timorem foras mittat :) ita ut anima proprii commodi ratione aut motivo non excitetur : incentivaque [6] proprii commodi ſcriptu-

[3] P. 5. [4] P. 10. 15, 16. 65. &c. [5] P. 8. 17. [6] P. 22.

Book, in ſuch a manner, that the Soul is to retain no mercenary deſire, and not to love God neither for his deſert, perfection, nor the good that is to be found in loving him, nor yet for everlaſting Rewards, and it would be inſinuated, that it is the common ſentiments of all the Saints, both Ancient and Modern.

From whence this general Concluſion is made, That this intereſted Motive is formally excluded from all the Virtues of perfect minds; an Opinion which is alſo attributed to St. *Francis de Sales*, without uſing the place where it is to be met with; tho' in contrariety to this, there are divers paſſages in his Writings that are quite oppoſite thereunto.

To the ſame end tends alſo what is further ſaid, that we *will* or love God, as he is our good, happineſs and reward; that we love him formally under this preciſion or reſtriction, but not becauſe of this reſtriction, and that the formal Object of our hope is our intereſt, to wit, God our Good, but that we have no mercenary motive thereunto; but this is perfect contrariety, to make that a motive which is no motive, to cut off that hope, which being deſtitute of power to move the Soul, has no more in it than the bare name of hope.

By theſe Propoſitions, and others alſo, whereby

ris, Traditionibus & Eccleſiæ precibus toties inculcata perfectis mentibus ſubtrahantur.

Quæ ſit autem ratio proprii commodi in toto libro paſſim [6], ita explicatur, ut anima nullo jam deſiderio mercenario teneatur; neque meriti, neque perfectionis, neque felicitatis aut mercedis etiam æternæ, eóque [7] redeat omnis Sanctorum tum antiquorum tum recentiorum ſententia.

Hinc universìm dictum [8], omne motivum mercenarium, ab omnibus virtutibus perfectarum animarum excludi: Quod etiam ſancto Franciſco Saleſio, nullo allato loco, imò contra illius multa loca imputatur.

Quo etiam ſpectat illud [9]: Velle nos Deum, quatenus eſt noſtrum bonum, noſtra felicitas, noſtra merces, & quidem formaliter ſub hac præciſa ratione; ſed non propter hanc præciſam rationem: objectumque formale ſpei, eſſe commodum, nempè Deum nobis bonum, nec tamen ullum eſſe motivum mercenarium: Quod quidem eſt pugnan-

[6] *P.* 7. 37. 87. *&c.* [7] *P.* 26. 29. 37. [8] *P.* 26. [9] *P.* 29. 30.

whereby in retaining the name of hope, the thing it ſelf is precluded; the ſenſe of our Firſt and Thirtieth Article, concerning the retaining of the Exerciſe of hope in every condition, is eluded.

It will ſignify nothing for a Man to ſay, that there are other propoſitions oppoſite hereunto, to be found in ſome places of the ſaid Book. For to be plain in the matter, the ſaid Book contains things that evidently contradict one another; for Example, *God wills that I ſhould love him as he is my Good, Happineſs, and Reward*; very well, but the contrary is repeated again and again, in theſe words. *It's certain, we do not (will the love of God, or our Salvation) as he is the reward of our merits, our ſalvation, our eternal deliverance, our good, our intereſt, and the greateſt of them.* So manifeſt a Contradiction of Propoſitions and Terms, is ſufficient to prove there is Error in that caſe, and cannot ſerve for an Excuſe for the ſame.

Moreover the ſtyle of this Book is ſo perplext, and the manner of reaſoning uſed in it ſo ſubtile, that they are quite loſt, there being many places therein where the ſenſe cannot be found out without great trouble and vexation of mind; and this muſt be the Character of an ill-contriv'd Syſtem, and of an Author that ſeeks not ſo much a good temperament of things, as ſubterfuges and ſubtilties. As

tia dicere: motivum non motivum inducere: ſpem ipſam elidere, quæ movendi animi virtute deſtituta, ſolo ſpei nomine gaudeat.

His ergo aliiſque, dum ſpei retento nomine, res ipſa tollitur [a], primi, & trigeſſimi primi articuli ex noſtris traginta quatuor, de ſpei exercitio omni in ſtatu retinendo, ſenſus ad fidem pertinens eluditur. Neque obſtat, quod his contraria aliis prædicti libri locis poſita videantur; Reverà enim hic liber certis clariſque ac ipſiſſimis verbis diſſona aſſeverat: Quale iſtud eſt: [b] *Vult Deus ut velim Deum quatenus meum bonum eſt, mea felicitas, mea merces*: Rectè; at contrarium ſemèl iterumque ſcribitur his ſcilicet verbis: [c] *Verum quidem eſt, nos non velle Deum, ut eſt noſtra merces, noſtrum bonum, noſtrum commodum, noſtra ſalus, noſtra æterna redemtio ac liberatio, & commodorum maximum*: Quæ ſententiarum ac verborum tam aperta contradictio, non erroris excuſatio ſed probatio eſt.

Quin, univerſim libri ſtylus ita tortuoſus

[a] xxxiv *art.* 1. 31. [b] *p.* 29. [c] P. 34. & 35.

As for what concerns the desire of Eternal Salvation, the said Author thus expresses himself. The desire of Eternal Salvation is good, but nothing ought to be desired saving the Will of God; a Proposition which he attributes to St. *Francis de Sales*, tho' it be not to be met with in any of his Writings.

In the same Book it is also said, that there are two different states of the Just, one of resignation; wherein mercenary or self-desires are subjected to the Will of God; another of Holy indifference; wherein the Soul has no mercenary desire at all, except it be upon such occasions as when it is wanting to its own grace, and is not fully correspondent thereunto; to which proposition the forementioned Heads are referred, that Salvation is not to be desired, as it is our good, our reward, *&c.*

All these Propositions, as well as those that exclude the desires of Eternal Salvation, conceived from motives of Hope, as also those others that regard the indifference of Salvation, are rejected in the foresaid Articles, pursuant to the Authority of the Holy Scriptures, not only as false, but also as erroneous.

Those

ſus eſt ac lubricus, ut pleriſque in locis non niſi ſummo labore certus ſenſus exſculpi, & eliquari poſſit: Quod quidem doctrinæ malè ſibi cohærentis, neque tàm temperamenta quàm effugia quærentis indicium eſt.

De deſiderio ſalutis in libro hæc habentur: [1] Vitæ æternæ deſiderium bonum eſt; ſed nihil deſiderandum niſi Dei voluntas: Quæ ſancto Franc. Saleſio imputata, non legimus tamen in hujus ſancti libris.

Item in eodem libro habetur: [2] Duo ſunt juſtorum ſtatus, alter reſignationis, in quo deſideria mercenaria (hoc eſt ſalutis æternæ) Dei voluntati ſubmittuntur: alter ſanctæ indifferentiæ, in quo nullum eſt penitus mercenarium deſiderium: exceptis iis caſibus in quibus anima ſuæ gratiæ deeſt, nec ei toti planè reſpondet. Quo etiam referuntur ſuprà memorata [3], non optari ſalutem, quatenus eſt noſtra merces, noſtrum bonum, *&c.*

Hæc autem omnia de eluſis ſalutis æternæ deſideriis, etiam motivo ſpei conceptis, ac de ſalutis indifferentiâ, in prædictis

[1] P. 35. 146. [2] P. 32. [3] P. 35.

Thoſe ſame Articles particularly condemn that which is affirmed in the ſaid Book, *that holy indifference admits of general deſires, for the accompliſhment of all the hidden will of God*; and though the Decrees of ones own and others reprobation, were contained in this Will, yet his deſires are to be ſo far extended, as to wiſh the accompliſhment of the ſame.

Neither is there, as the ſaid Book would inſinuate, any room left for Equivocation, ſeeing all manner of Equivocation is taken away in the ſaid Articles concerning the indifference of Salvation, by a clear definition of indifference, which may appertain to the events of this Life, and ſenſible Comforts, but never to ſalvation, and the means that are conducive thereunto. The Author, in order to make the Articles to be equivocal, grounds himſelf upon this Poſition, *that Salvation is to be deſired and wiſhed for as a thing that God would have*; which is right enough, and taken from the very end of Salvation.

But in his Book he expreſſes himſelf in an excluſive manner, ſaying, that the Soul wills not happineſs for it ſelf, but becauſe it knows God wills it; whereby the immediate and ſpecific motives of hope are cut off, and a way opened to the pernicious Opinion of indifference; as if ſalvation was

in

dictis articulis [8], juxtà ſcripturarum auctoritatem, non modo ut falſa, verum etiam ut erronea reſpuuntur.

Quibus vel maximè damnatur illud, quod eſt in libro poſitum: [9] Sancta indifferentia *admittit generalia deſideria omnium latentium voluntatem Dei*: Quibus voluntatibus etiam reprobationis, & aliorum & ſuæ, decreta continentur: & deſiderium ad ea uſque protenditur.

Neque quod idem liber inſinuat, [1] ullus patet æquivocationi locus, cum in dictis articulis [2] de ſalutis indifferentiâ omnis equivocatio ſublata ſit, claræ definitione indifferentiæ, quæ ad eventus hujus vitæ, ſolatiaque ſenſibilia, nuſquam autem ad ſalutem eoque conducentia pertinere poſſit.

Ad hæc quidem ſtabilienda, liber huic articulo [3] videtur initi: *Optandam & poſtulandam ſalutem ut rem quam Deus velit*: Quod eſt rectiſſimum, & ex ipſo ſalutis fine repetitum.

At in libro excluſivè ſcribitur; [4] non illam optari, niſi quia Deus velit: Quo

&

[8] xxxiv. *art.* 9. & 11. [9] P. 40. [1] P. 35. [2] xxxiv. *art.* 9. [3] xxxiv. *art.* 5. [4] *P.* 18.

in it ſelf a thing indifferent, and as if the good that was commanded was not in it ſelf deſirable, but only upon the account of its being commanded and enjoined.

In the mean time the difference that lies between deſirable things, becauſe of the will of God, and thoſe things that are not deſirable, but by reaſon of the will of God, is ſet forth by the Author himſelf, from the very beginning of his Treatiſe, in a paſſage he cites out of St. *Francis de Sales. There is a great deal of difference between theſe words, I love God for the good I expect from him*; and thoſe, *I do not love God but upon account of that good.* which ſhews what diverſity there is often between things that ſeem to be expreſt in very near the ſame words.

This indifference to Salvation, which is aſſerted throughout the whole Book, gives way to theſe conſequences; that a Soul, in the greateſt tryals may be invincibly perſwaded that it is reprobated by God; whereby the Sacrifice of Salvation, which is ordinarily conditional, becomes abſolute; an impoſſible caſe appearing, not only as poſſible, but even as real or actual: And then a director of ones Conſcience may ſuffer a

Soul

& proxima ac ſpecifica ſpei motiva detrahuntur, & aperitur via ad peſſimam indifferentiæ ſententiam, quaſi ſalus res ſit ex ſe ſe indifferens, nec juſſa tamquam per ſe expetenda & bona, ſed expetenda tantùm quatenus juſſa.

Quàm autem inter ſe differant res expetenda propter Dei voluntatem, & res non expetenda niſi propter Dei voluntatem, demonſtrat ipſe auctor jam indè ab initio, ex ſancto Franciſco Saleſio hæc [4] referens: *Magno diſcrimine ſecernuntur iſta: Deum amo propter bonum, quod ab eo expecto: Et, Deum non amo niſi propter iſtud bonum.* Unde liquet, quam in diverſa abeant, quæ levi tantùm inflexione verborum diſtare videantur.

Ex iſtâ ſalutis quæ toto libro paſsim aſſeritur indifferentiâ hæc prodeunt: [5] In extremis probationibus invincibiliter animæ eſſe perſuaſum ſe juſtè à Deo eſſe reprobatam: Quo ſtatu ſacrificium ſalutis, quod ordinariè conditionatum eſt, fit tandem abſolutum, caſu impoſſibili non tantum poſſibili, ſed etiam reali ſeu actuali viſo: Et [6] permettente dire-

[4] *P.3.4. Am. de Dieu liv.2 Ch.17* [5] *P.56,57.58.* [6] *P.39.56.59.*

Soul to take up with a bare acquieſce with its own juſt Condemnation, and Reprobation.

Moreover in ſuch a ſtate, it will be to no purpoſe, nay intolerable to ſpeak to him of the Rule of Faith, in relation to the goodneſs of God that is extenſive to all Men, or to offer him Reaſons for his ſatisfaction.

All theſe things are clearly rejected by the Thirty Four Articles, when an abſolute conſent is not allowed of in any probations, or tryals: God forbid it ſhould be ſo; this is a falſe pre-ſuppoſition, and impoſſible, that other Article being premiſed, wherein all deſpair is excluded; and much leſs ſhould the Director of ones Conſcience be allowed to ſuffer Souls ſimply to acquieſce with their own Condemnation, and juſt reprobation. But on the contrary, he is required not to ſuffer any ſuch thing to be. He is ſo far from being adviſed not to preach the goodneſs of God clearly and diſtinctly, as the ſaid Book aſſerts, that he ought to be ordered, in conformity to St. *Francis de Sales*, to aſſure thoſe afflicted Souls, that they ſhall never be forſaken of God, and that his goodneſs is not only general towards all Men, but that the effects of the Divine Mercy is more eſpecially extended unto them.

Again

directore, ſuæ juſtæ condemnationi ac reprobationi animæ ſimpliciter acquieſcit.

Quin etiam in eodem ſtatu inutile & importunum judicatur [7], dogma fidei de bonitate divinâ in omnes effusâ huic animæ prædicare, aut rationem ullam in remedium adhibere: Quo nihil eſt deſperatius.

At in prædictis 34 Articulis [8] hæc omnia diſertè repudiantur, cum in nullis probationibus abſolutus conſenſus admittatur: abſit: ſed tantùm ex impoſſibili & præſuppoſitione falsâ: præmiſſo alio articulo, [9] in quo deſperatio omnis excluditur: ac nedum director ſinere permittatur ut animæ ſuæ condemnationi ac juſtæ reprobationi ſimpliciter acquieſcant: contra prohibetur ne omnino eas acquieſcere ſinat: quin etiam diſertè & clarè non à prædicando divinæ bonitatis dogmate abſtineri ſuadetur; ut eſt in libro poſitum [1]: imò verò director [2] jubetur, Franciſco Saleſio [3] auctore, afflictam animam certiorem facere, numquam eam eſſe à Deo deſerendam;

[7] *P.*57.58. [8] xxxiv. *art.*32. [9] xxxiv. *art.*31. [1] P.57.58. [2] *Eodem art.*31. [3] *Entret.*5. *Liv.*3. *Ep.*26. *Autre Edit.*29.

Again, you have in the Articles all Virtues both Divine and Moral, ſet forth and diſtinguiſhed, with their Motives; but in the ſaid Books endeavours are uſed to render the diſtinction there made, obſcure, by theſe words. *Pure Love doth of it ſelf conſtitute the Internal Life, it's the only Principle and ſole Motive thereof, all other Motives are taken away, ſave only Charity.* But the reaſon whereby Charity is even made to ſubſiſt, ſeems alſo to be taken away, when it is ſaid that this Love becomes by turns to be every diſtinct Virtue, but it ſeeks after no Virtue, as it is a Virtue; and ſo neither is Faith ſought for as Faith, nor Hope as Hope, nor even Charity it ſelf, which is the life and form of Virtue, as a Virtue.

And ſo allowing theſe Propoſitions to be true, all Virtues are debaſed and thrown out of doors, pure Love will have no other effect than to hinder us to be ſtudious of Virtue; and no one ſhall cultivate the ſame better, than he that neglects it; which makes way for this extravagant, and to this day unheard of propoſition, that Myſtick Saints exclude the practice and acts of Virtue from this ſtate, which are Paradoxes that divert the Mind from the ſtudy of Virtue, and impoſe ſtrangely upon Spiritual Perſons, and render the very name of Virtue it ſelf ſuſpicious and odious.

Now

rendam; quo non modò Dei erga omnes homines bonitas generatim, ſed etiam ſpecialis erga hanc animam divinæ miſericordiæ affectus commendatur.

Ad hæc in articulis [5] virtutes omnes tùm Theologicæ, tum morales cum ſuis motivis ſingulæ exhibentur ac ſecernuntur; at earum diſtinctionem liber obſcurat his verbis: Purus amor [6] per ſe totam vitam interiorem conſtituit; fit que ſolus totius interioris vitæ unicum principium, unicumque motivum ſive incitamentum. Reliqua ergò incitamenta tolluntur, præter illa quæ ſunt ſolius caritatis: quin etiam ſua caritati ratio adimi videtur, cum dicitur: [7] Hic amor fit per vices quævis diſtincta virtus; nullam tamen expetit in quantum eſt virtus: ſic neque fides ut fides, neque ſpes ut ſpes, neque ipſa caritas, quæ vita, & forma virtutum eſt, ut eſt virtus, quæritur.

Hinc omnibus virtutibus ſuus honos detrahitur his propoſitionibus: [8] puro amore id effici, ut neque quiſquam virtutis ſtudioſus eſſe velit: nec quiſquam ſit

[5] XXXIV. *art.* 1, 2, 3. 13. [6] *P.* 176. [7] *P.* 144. [8] *P.* 145.

Now we come to another Propoſition that is very agreeable to what precedes; that transformed Souls may and ought according to the preſent Diſcipline, to confeſs their Venial Sins, to ask pardon for their faults, and to pray for the Remiſſion of their Sins, not for their own purification and deliverance, but as 'tis a thing agreeable to the will of God, which clearly overthrows the right and intrinſical motive of Repentance, and the ſame is contrary to our Fifteenth Article. Beſides we cannot allow that the Confeſſion of Veniial Sins is to be referred only to the diſcipline of the preſent times.

As for Concupiſcence being perfectly routed out of ſome Souls, though they are but very few, where the ſenſible effects thereof are ſuſpended, or elſe where the Fleſh has been a long time ſubjected to the Spirit; what the ſaid Book ſays in Relation thereunto, is manifeſtly contradicted by our Seventh and Eighth Articles taken out of the Councils, whence the Author is brought to ſuch a paſs, as to extenuate the uſefulneſs and neceſſity of Mortification, notwithſtanding the practice of the Apoſtles and Saints to the contrary; and this tends to favour the Doctrine diſallowed of in the Eighteenth Article of our Cenſure.

As

ſit virtutis ſtudioſior, quam is qui virtuti non ſtudet. Unde illud extremum, & hactenùs inauditum: [9] ſancti Myſtici ab hoc ſtatu excluſere praxim, & virtutum actus: quæ paradoxa & animum à ſtudio virtutis avertunt, & imponunt ſpiritualibus viris, & ipſum virtutis nomen ſuſpectum invidioſumque efficiunt.

His conſonat iſtud: [10] animas transformatas ex præſente diſciplinâ venialia peccata confeſſas, deteſtari culpas, & remiſſionem peccatorum optare, non ut purificationem & liberationem propriam, ſed ut rem quam Deus vult: quod proprium & intrinſecum pœnitentiæ motivum obliterat, & articulo [11] noſtro xv. adverſatur: nec probandum confeſſionem venialium peccatorum ad præſentem tantùm referri diſciplinam.

De concupiſcentiâ [12] in quibuſdam animabus, etſi pauciſſimis, perfectè purgatâ ſuſpenſiſque ejus ſenſibilibus effectibus, & carne jamdiu penitùs ſpiritui ſubditâ; in libro id afferitur, quod articulo [13] noſtro ſeptimo, & octavo ex conciliis

[9] *P.* 164. [10] *P.* 155. [11] xxxiv. *art.* 15. [12] *P.* 49, 50. 154. [13] xxxiv. *art.* 7. & 8.

As for what concerns Contemplation, we find in the ſaid Book, that when 'tis pure and direct, it's not taken up willingly with any ſenſible imagination, with any diſtinct and nameable Idea; that is, with any limited and particular Idea of the Divine Nature, but that the ſame is confined to an Idea that is purely intellectual, and abſtracted from an Infinite Being. And thus Contemplation cannot have the attributes of God, nor the Divine Perſons in the Trinity, nor conſequently the Humane Nature of Chriſt for an Object of its own choice; but only by the repreſentation which God makes of the ſame unto him, and by the inſtinct and impreſſion of peculiar Grace, becauſe the Mind does not voluntarily adhere to theſe Objects; as if neither the goodneſs of the thing it ſelf, nor the exhortations of the Holy Scripture, nor the choice of ones own Will, in conjunction with common Grace, were not ſufficient to make a Man ſeek after them.

Theſe Principles tend to this concluſion, that Contemplative Souls are in both Conditions deprived of the diſtinct view of Chriſt, and of his preſence by Faith; that is, both in the very beginning of their Contemplations, and in their Tryals; and theſe Conditions may laſt a long time.

Neither

ciliis deprompto apertè contra-dicat. Unde etiam eo auctor adducitur [1] ut mortificationis utilitatem, neceſſitatemque extenuet, reclamante licet Apoſtolo & Sanctorum praxi, faveatque doctrinæ articulo noſtro [2] XVIII. cenſuriſque proſcriptæ.

De contemplatione in libro iſta [3] promuntur: cum pura & directa eſt, numquam eam voluntariè occupari ullâ imagine ſenſibili, ullâ ideâ Divinitatis diſtinctâ nominabili, hoc eſt, limitatâ, ſed tantum pluriſſimâ atque abſtractiſſima ratione entis illimitati: in alia ergò objecta, hoc eſt in attributa quævis, perſonaſque divinas, atque adeo in ipſam Chriſti humanitatem, non propriâ electione ferri, ſed repræſentante Deo, nec niſi inſtinctu & impreſſione gratiæ ſingularis; quippè quâ animus non voluntariè his objectis adhæreſcat: quaſi non ſufficiat ad hæc proſequenda ipſa rei bonitas, ipſa ſcripturæ invitatio, ipſa cum gratiâ communi propriæ electio voluntatis.

Ex his eò devenitur [4] ut animæ contemplativæ duobus in ſtatibus Chriſto diſtinctâ viſo, ac per fidem præſente priventur: nempè in ipſis contemplationis initiis & in probationibus; qui ſtatus diutiſſimè protrahi & prorogari poſſunt.

Nec piget diſtinctam viſionem Chriſti in

[1] P. 81, 82, 83. [2] XXXIV, art. 18. [3] P. 120, 121, 122. [4] P. 124, 125.

Neither is the Party afraid to reject the distinct view of Christ to the very intervals of Contemplation; as if to contemplate Christ, was to descend from the height and purity of Contemplation, as the *Beguardians* were wont to say. By which Proceedings and Subtilties, false Contemplators are furnish'd with excuses, who take no delight in our Saviour Christ Jesus, and are not freely carried into a contemplation of him, and who remove the Divine Attributes and Sacred Persons in the Trinity far from it, and separate distinct Acts of Faith therefrom, thereby eluding the 1, 2, 3, 4. and 24 Articles.

We read in the said Treatise, that 'tis never lawful to prevent the work of grace, and that a Man is to expect nothing from himself by the way of his own industry and endeavours.

By which Proposition, and all the rest that is contained in the Eleventh Article of the Book, it appears upon exact examination, that that act of the free will, which is properly called excitation, is destroyed; those words of the Prophet David, *I will prevent his face*, and that other, *my Prayer shall prevent thee*, are thrown out of doors, as is also that Maxim of St. *Augustin*, whereon the whole dispensation of Divine Grace relies. *He cannot be helpt on, unless he endeavour*

ipſa contemplations intervalla conjicere, quaſi Chriſtum contemplari, ſit ut Beguardi aiebant [s], à puritate & altitudine contemplationis deſcendere: quibus argutiis ac tergiverſationibus excuſatio paratur falſis contemplatoribus, qui minus delectentur Chriſto, nec ad illum contemplandum ſponte proſiliant: à divinis attributis, perſoniſque abſtineant: fidei diſtinctos actus à contemplatione amoveant, eluſis articulis I. II. III. IV. & XXIV. [t]

In libro ſcribitur, nunquam licitum gratiam prævenire: neque quicquam expectare à ſe, propriâque induſtriâ & propriis conatibus.

Quibus dictis totoque libri articulo XI. ſi eâ quâ par eſt diligentiâ perpendatur, actus liberi arbitrii, qui propria excitatio dicitur, corruit; excinditur illud Davidicum: *Præoccupemus faciem ejus*: & illud: *oratio mea præveniet te*: & Auguſtinianum illud, quo tota divinæ gratiæ diſpenſatio nititur: *Nec adjuvari poteſt, niſi qui aliquid ſponte conatur* [u]: evertitur quoque ſolemnis diſtinctio

K 2

[s] *Clement ad noſtrum de hæret. in prop.* 8. [t] xxxiv. *art.* 1, 2, 3, 4, & 24. [u] P. 44. 62, 63, 65. [u] *De pecc. mer. liv.* 2. *cb.* 5.

vour to do ſomething of his own accord: that famous diſtinction of Spiritual Men is at the ſame time deſtroyed, who by common conſent have diſtinguiſhed between thoſe acts that are the product of ones own induſtry and endeavours, and thoſe acts that are infuſed motitions which are wrought by God's act or impulſe, without any mixture of a mans effort therewith. Theſe and the like Propoſitions, overthrow, or at leaſt obſcure the 11. 25. and 26 Articles.

We do in the ſame Articles reject that continued Act which the *Quietiſts* have introduced into the ſtate of perfection, as being abſurd in it ſelf, and foreign to the Scriptures and Fathers; and the Author rejects the ſame alſo both in his Treatiſe and in his Letter. Nevertheleſs he falls into the ſame abſurdity, by allowing of ſuch ſtill peaceable Acts, that they have nothing whereby the Soul may be able to make a true diſtinction of them, they being ſuch as are diſturbed with no manner of joltings, ſo uniform and ſo even, that they ſeem as much to be no acts at all, as one continued Act during the whole courſe of ones Life.

Laſtly, we have more particularly taken care in our Articles, leſt Chriſtian Perfection, holineſs or purity, or the internal Life ſhould be placed in paſſive Prayer, or in

other

ctio virorum ſpiritualium unanimi conſenſu ſecernentium actus propriiconatus, propriæque induſtriæ ab actibus infuſis ac motibus, ſine conatu proprio Deo agente & impellente, impreſſis: quæ & alia ejuſmodi partim evertunt, partim obſcurant articulos XI. XXV. XXVI. [9]

In iiſdem articulis [10] rejicitur abſurdiſſimus, & omnibus ſcripturis Patribuſque inauditus continuus actus, à Quietiſtis invectus in perfectionis ſtatum: quem actum auctor in libro Epiſtolâque reſpuit. Cæterum in idem incommodum rurſus impingit [11] ipſo nomine uniformitatis tam placidæ, tam æquabilis, tam nullo ſucceſſu, nullo conſpicuo diſcrimine, ut aliis nullus actus; aliis toto vitæ decurſu unus idemque continuus actus eſſe videatur.

Denique illud imprimis noſtris articulis [12] cautum erat, ne, quod omnes contemplativi ac ſpirituales viri uno ore rejiciunt, Chriſtiana perfectio & ſanctitas aut purificatio, aut omnino interior

[9] xxxiv. *art.* 11. 25. & 26. [10] xxxiv. *art.* 19. [11] *P.* 106. 129. 149. 166. [12] xxxiv. *art.* 22, 23. 29.

other quiet and extraordinary ones of that kind, wherein all contemplative and formal persons are with us; but on the contrary, the said Book doth assert, that the same Prayer and Contemplation do consist in pure love, which doth not only justify and purify of it self, but consummate, accomplish and make perfect, and is consequently the last degree of Christian perfection.

Wherein the Author doth extreamly err, and not only differs from spiritual men, but even from himself. He differs from spiritual Persons or Mysticks, who in persuance to the Authority of St. *Theresia*, the Expositions of *John de Jesus*, and the sentiments of *James Alvarez de Paz*, who was a follower of them, and that of St. *Francis de Sales* and several others, have taught, that either a person may arrive at a state of perfection without quiet prayer, or that this Prayer is in the number of such blessings, as seem very much to appertain to those graces that are purely free; that it is neither of a perfecting nature, and justifies no man, yea, and that the same may consist with mortal sin. He differs from himself, in that he asserts every where, That Christian perfection consists in this sort of Prayer, which is nothing else but a love that is very

ſtatus in oratione paſſivâ ſeu quietis, aliiſque extraordinariis reponeretur. At contrà in eo totus verſatur liber [11], ut eadem oratio, ipſaque contemplatio in puriſſimo amore conſiſtat, qui non modo ſit per ſe juſtificans atque purificans, verum etiam conſummans atque perficiens, ac proindè ſumma perfectionis Chriſtianæ.

Qua in re multum errat, ac non tantum à ſpiritualibus viris, verum etiam à ſe ipſo diſcrepat: à ſpiritualibus quidem, qui ſanctâ Thereſiâ [12] duce, Joanne à Jeſu [13] interprete, Jacobo Alvare Paz [14] aſſeclâ, ſancto etiam Franciſco Saleſio [15] aſſentiente, aliiſque [16] permultis, docent, aut ſine oratione quietis ad perfectionem poſſe pertingi, aut eandem orationem ad illa Chariſmata pertinere quæ gratiis gratis datis ſimilima videantur, aut nedum perficiens ſit atque conſummans ne quidem juſtificantem eſſe; quippè quæ cum peccato mortali poſſit

[11] *Avert. p.* 12. 15. *Liv. p.* 41. 130. 168. 170. 175. [12] *S. Ther. Chat.* 6. *dem. ch.* 9. 7. *dem. ch.* 4. [13] *Joan. à Jeſu M. Tom.* 2. *Theol. Myſt. cap.* 3. [14] *Jac. Alv. Paz tom.* 3. *de contemp. perf. lib.* 5. *part.* 1. *appa.* 2. *c.* 9. [15] *S. Franc. Sal. Ent.* 2. [16] *Gerſon. de Elucid. ſch. Myſt. Theol. Conſid.* 7.

very pure, and teaches, at the ſame time, the greateſt part of holy Souls, and thoſe who by a peculiar Title are called Saints, could never attain to this ſort of Prayer, nor conſequently to perfection, becauſe they had not the inward light, nor the advantages of attractive Grace.

From hence he concludes that the Doctrine of pure love, wherein all Evangelick perfection doth conſiſt, and to which all Tradition beareth a Teſtimony, is yet a myſtery, which is concealed not only from Chriſtians in general, but even from the greateſt part of Saints, and that 'tis the buſineſs of a director of Mens Conſciences, to leave the ſame unto God, and to wait for his opening the Heart by his internal Unction; as if the word of the Goſpel would be of no uſe to thoſe who ought to be endued with pure love, as if Unction ſhould exclude and ſhut out the good word of Salvation.

From whence it follows, that that command of Chriſt, *Be ye perfect*, doth not appertain to the Saints, nor that neither, *thou ſhalt love*, &c. which derogate from the perfection of Chriſtian calling.

There is alſo as much contradiction between theſe Propoſitions, That the gift of pure Love and Contemplation depends upon grace or divine inſpiration, which is common

BRISTOL MUSEUM — and — REFERENCE LIBRARY

consistere. A seipso autem dissentit quod passim statuat Christianam perfectionem eâ in oratione esse positam, quæ nihil sit aliud quam amor purissimus, & tamen simul doceat [a] pleraſque pias animas, atque eos etiam qui singulari titulo sancti appellentur, ad illud orationis genus, adeoque ad perfectionem pervenire non posse, cum iis desit lumen interius, & gratiæ trahentis beneficium.

Hinc etiam asserit [b] hanc de puro amore doctrinam, quantumvis in ea Evangelii absoluta perfectio collocetur, ejusque sit testis universi traditio, arcanum esse quoddam non tantum Christianorum vulgo sed etiam plerisque sanctis occultandum, atque ideò totum directoris officium eo contineri, ut rem relinquat Deo, expectetque unctionem quæ cor aperiat: quasi verbum Evangelii purè amaturos adjuvare non debeat, aut ipsa unctio verbum salutis excludat.

Undè consequitur nec ad omnes etiam sanctos pertinere illud Christi præceptum, *Estote perfecti*; imò nec etiam

[a] *Avert. p.* iv. *liv.* 22. 23. 108. 168. [b] *Ibid.*

common to all that are juſtifyed, and that yet there are many Saints to whom the ſame is not communicated, and which would be but a trouble and offence to them, were the ſame propoſed to them.

Theſe things therefore, and thoſe other before mention'd, which run through the whole Book, are contrary to our Cenſures and the Thirty Four Articles ſo often mentioned; neither are thoſe that follow leſs oppoſite to the ſame Doctrine, or any more conſonant to Truth.

In the firſt place, altho' the ſaid Book doth in the beginning, and in divers other places onwards, make an enumeration of falſe ſpirituallizers, (If I may ſo call them) whereof he makes the *Gnoſticks* of old, the *Beguardians* in the middle age, and the late *Illuminates* of *Spain*, to be of the number; yet he makes no manner of mention of *Molinos* and his followers, nor more particularly of that Woman upon whoſe account the Articles were framed; whereas in the mean time it muſt be ſaid, that they ſhould have been chiefly ſpoken of, ſeeing the whole Church is filled with the noiſe their Writings have made, and the Cenſures paſt upon them by the *Pope*'s authority.

ſummum illud, *Diliges &c.* quæ vocationis Chriſtianæ perfectioni derogant.

Nec minus inter ſe pugnant iſta; [1] Puriſſimi amoris, contemplationiſque donum pendere à gratiâ ſeu afflatu divino juſtis omnibus communi; & tamen etiam ſanctorum plurimis eſſe inacceſſum, atque illis offendiculo & perturbationi futurum, ſi proponeretur. Quæ omnia à nobis inter ſe conciliari non poſſe candidè profitemur.

Hæc igitur & cætera ſuprà dicta que toto libro fuſa ſunt cenſuris noſtris ac 34 articulis adverſantur; nec minus ab eadem doctrinâ & à vero aliena ſunt quæ ſequuntur.

Primum illud, quod in eodem libro [2], & ab initiis & in ipſo progreſſu, ſemel atque iterùm falſorum ſpiritualium ſeries referatur, in eâque memoratis vetuſtiſſimis Gnoſticis, & in mediâ ætate Beguardis, in Illuminatis Hiſpanicis ſeries illa conſtiterit, nullâ mentione Molinoſi factâ, nullâ aſſeclarum ejus, nullâ præſertim illius fœminæ adverſus quam articulos inſtructos & inſtitutos eſſe conſtabat: De quibus vel maximè agi oportebat, cum eorum libellis, eorumque cenſuris Romano Pontifice auctore tota Eccleſia perſonaret.

Huc accedunt iſte propoſitiones: [3] Quod amor puræ concupiſcentiæ etſi impius ac ſacrilegus, ad juſtitiam tamen & ad converſionem

[1] *P.* 42. 43. 96. 135. 137. *&c.* [2] *Avert. p.* vii. ix. *Liv. p.* 52. *P.* 82, 13, 14.

To which theſe Poſitions muſt in like manner be added, that the love of pure Concupiſcence, how impious and ſacrilegious ſoever it be, doth yet prepare Sinners for to be juſtifyed and converted, tho' this preparation proceeds from no other motions than ſuch as are excited by the Spirit, or at leaſt, the impulſe thereof.

That juſtifying love, whereby a perſon ſeeks not its own happineſs, but as a means that doth refer unto, and ſubordinates it ſelf to the laſt end, which is God's glory, is in this Book called mercenary, which is contrary to the judgment of the Schools, and that Axiom of St. *Auguſtin*, ſo well known among Divines, *That we are to deliver our ſelves according to a known Rule.*

That an impoſſible caſe, to wit, that a juſt Soul who loves God even to the end, ſhould yet be condemned to eternal puniſhments, is rendred poſſible; and that St *Francis de Sales* ſeems to have found himſelf to be in the ſame ſtate, tho neither he himſelf, nor any of thoſe that have writ his Life, ſay any thing of it, and that no juſt Soul can be brought to believe it.

nem præparet animas peccatrices: cum reipsâ præparatio non competat, niſi motibus à Spiritu Sancto ſaltem impellente excitatis. [4]

Quod amor juſtificans, [5] quo propria felicitas ideo tantum requiritur, ut medium ad finem ultimum, Dei ſcilicet gloriam relatum, eique ſubordinatum, toto libro mercenarius vocitetur: repugnante ſcholâ, ſpretoque axiomate Auguſtiniano apud Theologos celebrato: *Nobis ad certam regulam loqui fas eſt.*

Quod caſus impoſſibilis, [6] nempè ut anima juſta Deum licet uſque in finem diligens æterno tamen ſupplicio mulctetur, fiat poſſibilis, quodque S. Franciſcus Saleſius [7] ſibi in eo ſtatu fuiſſe viſus ſit: quod quidem neque ipſe tradidit, neque vitæ ejus auctores: nec cuiquam animæ juſtæ perſuaſum eſſe potuit.

Quod [8] actus directi, & qui animæ reflectentis effugiunt aciem, ſint illa ipſiſſima operatio quam ſanctus Franciſcus Saleſius apicem mentis appellet, nullo ejuſdem Sancti allato teſtimonio.

Quod

[4] *Concil. Trid. Seſſ. 6. cap. 6. Seſſ. 14. cap. 4.* [5] *P. 4. 6. 20.* [6] *P. 57. 58.* [7] *P. 56. 58.* [8] *P. 53. 58. 76. 78.*

That direct Acts, and ſuch as eſcape the reflections of the Soul, are the very ſame operation of the Soul, which, by St. *Francis de Sales*, are called the top of the Soul; tho' he ſays nothing of it in all his Writings.

That in theſe Acts there is a ſtrange and unheard of diviſion of the Soul in it ſelf to be found; ſince perfect Hope ſubſiſts in the upper part, as the lower is abandon'd to deſpair; and which is worſe, the former is in direct Acts, and the other in reflex ones, which are in themſelves the moſt deliberate and efficacious, eſpecially if allowed by the director of the Conſcience, inſomuch, that Hope being expelled by reflex Acts, ſubſiſts in thoſe that are direct.

That in this diviſion of the Soul labouring under an unvoluntary impreſſion of deſpair, and making an abſolute Sacrifice of its own intereſt for that of Eternity; it doth die on the Croſs with Chriſt, ſaying, *my God, my God, why haſt thou forſaken me*, as if deſpairing Souls could expire with Chiſt, and yet bewail their ſtate, in being forſaken by him.

That in theſe laſt Tryals or Experiments, he makes a ſeparation between the Soul and it ſelf, according to the Example of Chriſt, who is our pattern, where-

in

Quod in his [9] conſtituatur illa animæ à ſe divulſæ mira & inaudita diviſio, quâ perfecta ſpes in ſumma parte conſiſtat, in inferiori verò deſperatio, quodque eſt peſſimum, illa in directis actibus, hæc in reflexis, qui ex ſeſe ſunt deliberatiſſimi ac efficaciſſimi, præſertim cum à directore permittuntur, ita ut ſpes in actibus directis, etiam à reflexis actibus abdicata, perſiſtat.

Quod in hac diviſione animæ involuntariâ deſperationis impreſſione laborantis, ac propriam ſalutem abſolute devoventis, eadem anima [10] cum Chriſto expiret in cruce dicens, *Deus, Deus meus, ut quid dereliquiſti me?* quaſi deſperatæ animæ expirent cum Chriſto, cum Chriſto deplorent ſe eſſe derelictas.

Quod in illis extremis probationibus [11] fiat illa ſeparatio animæ à ſe ipsâ ad exemplum Chriſti exemplaris noſtri: in quo pars inferior non communicabit ſuperiori involuntarias perturbationes ſuas: quodque in hac ſeparatione, motus inferioris partis noſtræ cœci ſint, &

[9] P. 56. 58. 59. [10] P. 58. [11] P. 77, 78, 79.

in the inferior part had no Communication with the ſuperior, neither in its unvoluntary troubles, nor faintings; that in this ſeparation, the motions of our inferior part are blind, and full of unvoluntary Trouble. As if there had been ſuch perturbations in Chriſt, as there are in us; which is an abominable Opinion, and which the fam'd *Sophronius* hath condemned as ſuch, with the approbation of the ſixth Council.

As for the Tradition of all ages, which is continually alledged in the ſaid Book; we may learn what that was from St. *Francis de Sales* alone, whom the Author ſo much inſiſts upon, and tho he be the only Authority almoſt, cited by him in his Works, yet he quotes him ſeveral times to ill purpoſe, and that in relation to very important points, whereon the whole foundation of his Book depends, which having been ſhewed in ſome meaſure, in what has been ſaid before, we ſhall now, for brevity ſake, paſs over, and defer the ſame, with divers other things, to another opportunity, as we ſhall alſo conſider the examination of Vocal Prayer, the nature of Contemplation, human Acts, and Tryals; the three Marks whereby Vocation is known from Meditation to Contemplation. And laſtly, ſeveral Texts

of

& involuntariæ perturbationis: quasi in Christo, ut in nobis, fuerint involuntariæ illæ perturbationes: quod *abominandæ* opinionis esse, probante Synodo sextâ, [1] Sophronius ille celeberrimus pronunciavit.

Quod autem in libro assiduè inculcatur traditio omnium sæculorum, id quale sit, ex uno Francisco Salesio æstimari potest: qui cum in eodem libro unus omnium fere adducatur & in ore habeatur: in eo tamen allegando sæpius aberratur: idque in rebus gravissimis quibus tota libri ratio nititur: quæ in ante dictis ex parte indicata, brevitatis causâ nunc quidem omitti, & in aliam occasionem, ut & alia multa differri placuit: quemadmodum, & illa quæ spectant ad orationem vocalem; contemplationis, actuum humanorum, & probationum naturam, ac tres notas quibus à meditatione ad contemplationem vocatio dignoscitur, & varia scripturæ loca à nativo sensu ad novum & inauditum translata. [2]

Miramur

[1] *Conc. 6. act.* 11. [2] *P.* 74. *P.* 93. 95. *P.* 109, 110. *P.* 48, 49, 50.

of Scripture, which inſtead of being expounded, according to the natural meaning of them, have been made to bear a new and unheard of Interpretation.

Moreover, we cannot but wonder, ſeeing this Book treats of the love of ſuch as are perfect, that yet it takes no manner of notice of a love of gratitude towards God and Chriſt our Saviour, as if theſe things were no ways proper to ſtir up, and inflame true Charity; or that the ſame derogated from pure love, or that ſuch as are perfect, ought to neglect them.

Neither are we leſs amazed, that in citing the Decree of the Council of *Trent*, that defines hope to be in it ſelf good, and agreeable to the ſtate of Saints; that this which is contained in the ſame Decree, is omitted, *viz.* That the moſt holy and moſt perfect, ſuch as *David* and *Moſes* were, were ſtirred up by this motive, as is eſpecially ſet forth in the ſame Council, which ſays, *That eternal life is to be propoſed as a Reward to all thoſe that continued in the performance of good Works to the end, and put their hope in God*; and ſo by conſequence to all the Saints, and ſuch as are moſt perfect; by which motive they are not at all made mercenary, but Children, that by the way

of

Miramur præterea altum esse in libro silentium de amore gratitudinis ergà Deum & redemtorem Christum, cum de perfectorum amore agitur; tamquam hæc ad veram genuinamque caritatem inflammandam, & excitandam minimè pertinerent, aut puro amori derogarent, aut à perfectis ea prætermitti oporteret.

Nec minus miramur quod cum in libro [3] laudatum fuerit decretum Concilii Tridentini [4], spem per sese esse bonam, ac bonis congruentem definientis, illud tamen prætermissum sit ex eodem decreto [5] sanctissimos quosque ac perfectissimos, quales fuere David ac Moses, eo incitamento esse permotos: unde patet quantum auctor à Concilii mente recesserit, cum præsertim eodem Concilio docente [6] *omnibus benè operantibus usque in finem & in Deo sperantibus*, ac proindè optimo cuique & perfectissimo, *vita æterna tanquam merces proponenda sit*, quo motivo non mercenarii fiunt, sed filii paternæ hereditatis ex ipsâ caritate studiosi.

Huc

[3] *P.* 13. 14. 30. 92. [4] *Sess.* 6. *cb.* 17. [5] *Ead. Sess.* 6. *cb.* 11. [6] *Sess.* 6. *cap.* 11.

of Charity, are aiming at their Father's Inheritance.

Hereunto it muſt be added, that the Opinions diſperſed up and down in this work, tend (tho' againſt the Author's intention) to promote that Notion, that Vice, by the help of direct Acts, may ſubſiſt with the Virtue that is oppoſite to it; ſo as that while the Soul, thro' an inconſiderate Zeal for the Juſtice of God, doth acquieſce with the whole ſecret will of God; it doth imprudently conſent to its own entire and abſolute Reprobation, and ſo we ſhall be brought, contrary to the Apoſtles prohibition, to be taken with *ſubtilties and vain bablings.*

Laſtly, the groans of the Church, which is but as a ſojourner here below, and longs to return to her own Countrey, are ſtifled; St. *Paul* and the other Saints, who in their Martyrdom, have been helpt up with the hopes they had of Happineſs, and counted the ſame to be gain, are hereby turned off as mercenary Souls; but *we having the form of ſound words*, and being deſirous to follow the footſteps of the Saints, do not meaſure impoſſible and abſurd things with Chriſtian Piety and Perfection; neither do we believe that ſome extraordinary and unuſual Affections, which a few Saints have been a little ſubject to and that by the by,

ought

Huc accedit quod dogmata in libro tradita eo tendant (invito licet auctore) ut actuum directorum beneficio vitium cum virtute oppositâ stare possit; ut, dum anima justitiæ divinæ præpostero studio, omnibus occultis Dei voluntatibus acquiescit, in plenam & absolutam reprobationem imprudens consentiat, & ut, quod vetat Apostolus, ad subtilia & *vaniloquia* deducamur.[a]

Postremò Ecclesiæ peregrinantis atque in patriam suspirantis extinguuntur gemitus: Paulus & alii inter ipsa martyria expectantes beatam spem atque hoc lucrum reposcentes inter mercenarios ablegantur. Nos verò *formam habentes sanorum verborum*,[b] sanctorumque vestigiis inhærentes, rebus impossibilibus & absurdis Christianam pietatem perfectionemque minimè metimur. Nec insolitos affectus quos pauci sanctorum parcè transeunterque effuderunt, confestim in regulam & in vitæ statum verti oportere credimus: neque has voluntates consensiones-ve quæ circà impossibilia versantur, veras volun-

[a] 2 *Tim.* 2. 16. [b] 2 *Timoth.* 1. 13.

ought therefore to be preſently turned into Rules, and eſteemed as a particular ſtate of Life; we do not call thoſe Wills or Conſents, which are converſant about impoſſibilities, true Wills and real Conſents, but veleities, as the Schools alſo term them.

Theſe things therefore we have received from our Anceſtors; theſe are our Thoughts, and our Will is that all the World may know them. Given at *Paris* in the Archiepiſcopal Palace, in the Year of our Lord, One Thouſand Six Hundred Ninety Seven, on the Sixth day of *Auguſt*.

Lovis Ant. Archbiſhop of *Paris.*

J. Benigne, Biſhop of *Meaux.*

Paul, Biſhop of *Chartres.*

---

voluntates conſenſiones-que, ſed velleitates more ſcholæ appellamus.

Hæc igitur vera à majoribus accepimus hæc ſentimus, hæc omnibus teſtata eſſe volumus. *DATUM Pariſiis in Palatio Archiepiſcopali, anno Domini Milleſimo Sexcenteſimo Nonageſimo, Septimo, Die vero menſis Auguſti ſextâ.*

Ludovicus Ant. Arch. Pariſienſis.

J. Benigne Epiſc. Meldenſis.

Paulus Epiſc. Carnotenſis.

As the foregoing Declaration makes frequent mention of the Thirty Four Articles made the 16th and 26th of April 1695. We thought it our Duty to insert them in this place, as we find them in a Book of the said Lord Bishop of Meaux, *Entituled, Instructions concerning the nature of Prayer.*

1. EVery Christian in every Condition, tho' not every moment, is obliged to live in an Exercise of Faith, Hope and Charity, and to produce distinct Acts of them, as they are three several Virtues.

2. Every Christian is obliged to have an explicite Faith, in Almighty God, Creator of Heaven and Earth, the rewarder of all that seek him; and in his other Attributes that are alike revealed; and to put this Faith into actual Exercise, tho' not every moment.

3. Every Christian in like manner, is obliged to have an explicit Faith in God the Father, Son, and Holy Ghost, and to act this Faith in every condition, tho' not every moment.

4. Eve-

4. Every Chriſtian is alſo oblig'd to have an explicite Faith in Chriſt Jeſus, God and Man, as Mediator, without whom he cannot draw nigh to God, and to act this Faith in every condition, tho' not every moment.

5. Every Chriſtian in every Condition, tho' not every moment, is obliged to will, deſire, and explicitly to ſeek his own eternal ſalvation, as a thing which God willeth, and which he would have us will for his Glory.

6. God will have every Chriſtian in every Condition, tho not every moment, expreſly to ask of him the forgiveneſs of his Sins, grace to abſtain from them, perſeverance in doing good, the increaſe of Virtue, and every other thing that is neceſſary to Salvation.

7. A Chriſtian in every Condition is to ſtrive againſt Concupiſcence, tho' not at all times alike, which doth engage him in every Condition, tho' not every moment, to pray for ſtrength againſt Temptations.

8. All theſe Propoſitions are according to the Catholick Faith, being expreſly contained in the Apoſtle's-Creed, and the Lord's-Prayer, which is a common and daily Prayer to be uſed by all the Children of God; or elſe expreſly defin'd by the Church; as is that of asking forgiveneſs of Sins, and the gift of

perſeverance, and that of ſtriving againſt Covetouſneſs, in the Councils of *Carthage*, *Orange*, and *Trent*; as thoſe Propoſitions that are contrary thereunto, are formally Heretical.

9. A Chriſtian is not allowed to be indifferent in the matter of his Salvation, nor in thoſe that tend thereunto; holy Chriſtian indifference regards the events of this Life (Sin only reſerved) and the diſpenſation of Comforts, or Spiritual droughts.

10. The fore-mentioned Acts do not derogate from the higheſt Chriſtian perfection, and ceaſe not to be perfect, becauſe they are perceivable, provided Thanks be given to God for them, and that the ſame be done to his Glory.

11. A Chriſtian is not allowed to expect, that God ſhould inſpire theſe acts into him by any particular way and inſpiration, there is nothing required for the exciting of them in us, but Faith which makes the Will of God known, as ſignified and ſet forth in his Commandments and the Examples of the Saints, by ſuppoſing always the ſupplies of his exciting and preventing Grace. The three laſt Propoſitions, are the manifeſt conſequences of the preceding ones; and ſuch as are contrary thereunto, are raſh and erroneous.

2. By the obligatory Acts aforementioned,

ed, we are not to underſtand ſuch Acts as are methodical and orderly, much leſs thoſe Acts that are reduced to Forms and definite words; or troubleſome and reſtleſs acts; but acts formed with ſincerity in the heart, with all holy ſweetneſs, and tranquility inwrought by the Spirit of God.

13. In that Life and Prayer that is moſt perfect, all theſe acts are united in Charity alone, ſeeing all virtues are animated therewith, and the Exerciſe of them commanded by it, according to that of St. *Paul, Charity ſuffers all, believes all, hopes all, bears all.* So much cannot be ſaid of other Chriſtian acts, whoſe diſtinct exerciſes are exerciſed and regulated hereby, tho' they may not always be ſenſibly and diſtinctly diſcerned.

14. The deſire that is to be ſeen in the Saints, as in St. *Paul* and others, of their eternal Salvation, and perfect redemption, is not only a deſire or indeliberate appetite, as the ſame St *Paul* calls it; but a good inclination that we are to form, and freely to operate in our ſelves, by the aſſiſtances of Divine Grace, as being perfectly conformable to the will of God. This Propoſition is clearly revealed, and the contrary Doctrine Heretical.

15. Its, in like manner, a Will conformable to the Will of God, and abſolutely neceſſary in every Condition, tho' not every

moment not to will ſin, and not only to condemn Sin, but alſo to be ſorry for the Commiſſion of it, and to deſire the Deſtruction thereof in us by forgiveneſs.

16. Reflection upon ones ſelf, upon his Acts, and the Gifts he has received, which has been practiced throughout by the Prophets and Apoſtles, in order to give thanks unto God for his Benefits, and other the like ends, are propoſed as an Example to all Believers, and even to the moſt perfect; and that Doctrine which takes theſe away, is erroneous, and nigh to be Heretical.

17. There are no evil and dangerous reflections, but thoſe wherein a man takes a review of his actions, and the Gifts he hath received, in order to feed ſelf-love, to ſeek out a common ſupport, or to take up too much with himſelf.

18. Mortifications are agreeable to a Chriſtian in every ſtate, and are often neceſſary, and to make the ſame ſeparate from the duty of Believers, under a pretence of perfection, is openly to condemn St. *Paul*, and to preſuppoſe an Erroneous and Heretical Doctrine.

29. Continual Prayer conſiſts not in one perpetual act, which is ſuppoſed to be without interruption, and which alſo ought never to be repeated; but in a diſpoſition,

and

and habitual and perpetual preparation to do nothing that is diſpleaſing unto God, and to do every thing that is pleaſing to him. The contrary Propoſition, that would exclude in any condition whatſoever, yea, in a ſtate which is perfect, all pluralities and ſucceſſion of acts, is erroneous, and oppoſite to the Tradition of all the Saints.

20. There are no Apoſtolick Traditions but thoſe that are acknowledged for ſuch by the whole Church, and the Authority whereof is decided by the Councils of *Trent*; the contrary propoſition is Erroneous, and pretendedly ſecret Apoſtolical Traditions, would be a Snare to the Faithful, and a way to introduce all manner of evil Doctrines.

21. Dilatory and quiet Prayer, or ſuch as is attended with the ſimple preſence of God, and all other extraordinary Prayers not excluding paſſive ones, approved of by St. *Francis de Sales*, and other ſpiritual ones received by the whole Church, are not to be rejected, nor ſuſpected without great raſhneſs, and they do not hinder a man from being always diſpoſed to produce all the forementioned acts in convenient time; but to reduce them to implicit or apparent acts in favour of the moſt perfect, under pretence that the love of God ties them all up to a certain method, is to elude the

obligation, and to deſtroy that diſtinction which is revealed by God.

22. Without theſe extraordinary Prayers, one may become a very great Saint, and attain to Chriſtian Perfection.

23. To reduce the inward ſtate and purification of the Soul, to theſe extraordinary Prayers, is a manifeſt Error.

24. It's alike dangerous to exclude the ſtate of Contemplation, the Attributes, the three Divine Perſons in the Trinity, and the Myſteries of the Incarnation of the Son of God, and more eſpecially, that of the Croſs and of the Reſurrection; and all thoſe things that are ſeen no otherwiſe than by Faith, are the Object of a Chriſtians Contemplation.

25. Its not allowable for a Chriſtian, under pretence of paſſive, or other extraordinary Prayer, to expect that God, in the Conduct, as well of the Spiritual as temporal Life, ſhould determin him to every action, by way of particular inſpiration, and the contrary leads men to Illuſions, careleſneſs, and the tempting of God.

26. Laying aſide the circumſtance and moments of Prophetical or extraordinary inſpiration; the true ſubmiſſion which every Chriſtian Soul, tho' perfect, owes to God, conſiſts in ſerving him with the natural and ſupernatural Light, as he received the ſame,

ſame, and according to the Rules of Chriſtian prudence, in preſuppoſing always that God directs all things in the Courſe of his Providence, and that he is the Author of every good Counſel.

27. We ought not to tye up the gift of Prophecy, and much leſs the Apoſtolical ſtate, to a certain ſtate of perfection and Prayer, and to do ſo, is to bring in an Illuſion, raſhneſs and Error.

28. The extraordinary ways and marks which thoſe that have been approved Spiritualiſts, have given concerning themſelves, are very rare, and ſubject to the Examination of Biſhops, Eccleſiaſtical Superiors and Doctors, who are to judge of the ſame, not ſo much according to Experiences, as according to the immutable Rules of the Scriptures and of Tradition; and to teach and practice the contrary, is to ſhake off the Yoke of Obedience that is due to the Church.

29. If there is, or if there has been, in any part of the World, a ſmall number of choſen ones, whom God by an extraordinary and particular way of prevention, beſt known to himſelf, ſtirs up every moment in ſuch a manner, to all thoſe actions that are eſſential to Chriſtianity, and to other good works, whereof there was no neceſſity of giving them any preſcriptions

to excite them thereunto, we will leave them to the judgment of the Almighty, and without avowing the like states, we do only make this practical Obſervation, that there is nothing ſo dangerous, nor ſo ſubject to Illuſion, as to guide Souls in ſuch a manner, as if they had already attained thereto, and that however, it is not in theſe ſort of preventions that Chriſtian perfection doth conſiſt.

30. In all the above named Articles, as to what regards Concupiſcence, imperfections, and principally ſin, our meaning is not, for the honour of our Lord, to take in the Holy Virgin his Mother.

31. As for thoſe Souls whom God is pleaſed to exerciſe with Tryals, *Job*, who is a pattern for ſuch, teaches them to benefit themſelves by lucid intervals, in order to produce the moſt excellent acts of Faith, Hope and Love. The Spiritualiſts teach them to find theſe in the top or higheſt part of the Soul. They are not therefore to be allowed to acquieſce in their apparent damnation, but their directors, with St. *Francis de Sales*, are to aſſure them that God will never forſake them.

32. It's well in every condition, and eſpecially in this ſame, to adore the vindictive Juſtice of God, never to wiſh the exerciſe of the ſame upon our ſelves, in all its rigour, ſeeing that even one of the effects of this rigour, is to deprive us of Love. Chriſtian Abandoning is to caſt all our Cares upon God, to hope in his goodneſs for our ſalvation; and as St. *Auguſtine*, after St. *Cyprian* teaches us, to attribute all to him, *ut totum detur Deo.*

33. Troubled and truly humbled Souls may alſo be inſpired with a ſubmiſſion and agreement to the Will of God, tho' even by a very falſe ſuppoſition, inſtead of the eternal good which he hath promiſed the Juſt, he would detain them by virtue of his own good pleaſure, in eternal torments; and this without being deprived, at the ſame time, of his Grace and Love; which is an act of perfect reſignation or ſelf-abandoning, and of a pure love practiſed by the Saints, and which may be uſeful with that particular grace of God to Souls truly perfect, without derogating from the Obligation of the other forementioned Acts, which are eſſential to Chriſtianity.

34. Over and above which, it is certain that the Perfect, and such as are Novices, or beginners, ought to be conducted respectively, by different ways, and that the former have a more full and deeper insight into Christian Truths than the other.

THE

THE
French King's
LETTER
TO THE
POPE.

Moſt Holy Father,

THE *Book written by the Archbiſhop of* Cambray, *having for ſome Months paſt, made much noiſe in the Church within my Kingdom, I cauſed the ſame to be Examined by my Biſhops, a great number of Doctors, and learned Religionaries of ſeveral Orders. They have all, as well Biſhops as Doctors, unanimouſly reported, that it was a very ill and dangerous Book, and that the Explanation publiſhed by the ſaid Archbiſhop, was unwarrantable. He declared in his Preface, that*

his

his intention only, was to Explicate the Doctrine of his Brethren, who, after they had attempted by all gentle ways to reclaim him, they found themſelves obliged in Conſcience, to put out their Declaration concerning his Book, and to conſign the ſame into the Hands of the Archbiſhop of Damas, *your Holineſs's* Nuncio *at my Court, to the end that your Holineſs might put an end to an Affair, that may have pernicious Conſequences, if it be not nipt in the very Bud. I humbly intreat you to paſs ſentence upon the ſame Book, and Doctrine contained therein, as ſoon as poſſible, and aſſure your Holineſs, at the ſame time, that I ſhall make uſe of all my Authority, to put the Deciſion you ſhall make in Execution, and that I am*

Meudon, *Aug.* 26. 1697.

Moſt Holy Father,

Your very affectionate Servant,

LOUIS.

THE

THE

TABLE.

SEveral ſorts of Love wherewith we may love God.

The Firſt Love. 1

The Second. 1

The Third. 2

The Fourth. 3

The Fifth. 5

The Names of theſe Five ſorts of Love.

1. *Of the Carnal Love of the* Jews. 7

2. *The love of Concupiſcence* ibid.

3. *The*

3. *The love of Hope.* 8

4. *Interested Love.* ibid.

5. *Pure Love.* ibid.

ARTICLES.

1. *Of the love of Concupiscence.* 9

2. *Three different Degrees of Just Persons upon Earth.* 12

How Fear and Hope purify themselves. 13

The effects of pure Love. 15

3. *Of interested love. It makes a great many Saints.* 18

4. *How Hope perfects her self, and keeps her distinction from Charity.* 21

How an interested Soul can Will *or* seek *God as he is her* Good. 24

5. *The two states of the Just, of Resignation and Indifference.* 26

What holy Indifference is. 27

Paſſages out of St. Francis de Sales, *concerning it.* 29

6. *Holy indifference is the real Principle of the intereſted deſires of the Law and of Grace.* 33

7. *There is no ſtate that gives Souls a miraculous Inſpiration, wherein conſiſts the perfection of the internal Life.* 35

8. *What abandoning ones ſelf is.* 39

The extream Tryals of abandoning. 40

The Souls reſiſtance makes theſe Tryals long and painful. 40

The diffeeence between common Temptations and the Tryals of an entire purification. 41

9. *The ſtate of the Soul that abandons her ſelf to God in theſe extream Tryals.* 43

The Edge of the Spirit, or Top of the Soul. 44

10. *The Souls abſolute Sacrifice of its own Intereſt to God.* 46

11. *The difference between the New and the Old Law.* 51

The Soul ought to follow Grace, without being willing to prevent it. 52

A cooperation with Grace. ibid.

Of Activity. 53

12. *Of disinterested Souls.* 57

An abnegation and hatred of ones self. ib.

One ought always to watch over himself. 58

The difference between the Vigilancy of pure and interested love. 60

13. *Simple and direct Acts, and reflex Acts, an inward certainty.* 62

14. *The separation of the upper part of the Soul from the lower, in extream Tryals.* 65

How this separation is made. ibid.

15. *Universal Sobriety, Mortification.* 68

A temperature of Austerities. 69

The

The effects of Auſterities. ibid.

16. *Two ſorts of Proprieties.* 71

Reſignation. 72

What myſtical Men call Propriety. 73

Diſappropriation. ibid.

17. *Common and extraordinary temptations, and the difference between them.* 77

18. *Divers ſorts of Wills in God.* 81

The permiſſive Will of God. 82

19. *Vocal and mental Prayer.* 84

20. *Of Reading.* 87

A perſuaſion of the moſt powerful love of all. 88

21. *The difference between Meditation and Contemplation.* 89

22. *When Meditation may be quitted in order to enter upon Contemplation.* 93

23. *For what Souls contemplation is not convenient.* 95

24. *Habitual Contemplation.* 96

25. *Perpetual Prayer.* 98

26. *Interruptions of direct Contemplation.* 101

27. *Direct Contemplation is negative.* 102

28. *How centemplative Souls are deprived of the distinct views of Christ.* 106

29. *Of passive Contemplation.* 109

Why they call it the Prayer of Silence, or quietude. 111

30. *Of the passive state.* 114

31. *The simplicity of the passive state.* 117

32. *The liberty that is in the passive state.* 120

33. *The Reunion of all the Virtues in Love.* 122

34. Of

34. *Of Spiritual Death.* 125

35. *Of the ſtate of Transformation.* 126

36. *Of the Internal Exerciſes of transformed Souls.* 128

37. *Transformed Souls may ſin.* 130

38. *And conſequently, they ought to come to Confeſſion.* 132

39. *The imperfections of the Soul.* 135

40. *How a Transformed Soul is united to God.* 138

41. *Of ſpiritual Marriages.* 139

42. *Of ſubſtantial Union.* 140

43. *The ſubmiſſion of the Spiritual Man.* 141

44. *The Oeconomy and Secret of the ſublimeſt Exerciſe of pure love.* 143

45. *All*

45. *All the Internal ways are but the means to arrive at pure Love.* 145

The Conclusion of all the Articles. 149

ADDI-

The TABLE.

ADDITIONS.

THE *Lord Archbiſhop of* Cambray's *Letter to the* Pope. 151

A Letter of the ſame Perſon, dated Auguſt 3. 1697. 160

A Declaration of Three Prelates, viz. *of the Archbiſhop of* Paris, *the Biſhop of* Meaux, *and* Chartres, *upon the Book, Entituled,* An Explanation of the Maxims of the Saints, concerning the Internal Life. 166

The Thirty Four Articles of the 16 *and* 26th *of* April. 1695. 216

The French *King's Letter to the* Pope. 227

FINIS.

Some BOOKS *Printed for* Henry Rhodes *in* Fleet-ſtreet.

Monaſticon Anglicanum, or, the Hiſtory of the Abbies, Monaſteries, Hoſpitals, Cathedrals, and Collegiate Churches in *England*, and *Wales*; made Engliſh from Sir *Will. Dugdale*, with Sculptures, *Folio*, *price* 10 *s.*

The *New World of Words*, or, an Univerſal Engliſh Dictionary; containing the proper ſignifications of all Words from other Languages; together with the Explanations of all thoſe Terms that conduce to the Underſtanding of any of the Arts and Sciences, *viz.* Divinity, Philoſophy, Law, Phyſick, Mathematicks, Husbandry. Publiſhed by *E.P.* The Fifth Edition enlarged from the beſt Engliſh and Foreign Authors: A Work very neceſſary for Strangers, and our own Country-men, for the right underſtanding of what they Diſcourſe, Write or Read. *Fol. Price* 14 *s.*

Memoirs for the Ingenious, Containing ſeveral Curious Obſervations in Philoſophy, Mathematicks, Phyſick, Philology, and other Arts and Sciences. By *M. de la Croſe.*

Miſcellaneous Letters, giving an Account of the Works of the Learned, both at home and abroad, in which there is a Catalogue and Idea of all valuable Books.

The

The *New Politicks of the Court of* France, *under the Reign of* Lewis XIV; wherein are to be ſeen all his Intrigues, in reſpect to the Potentates of *Europe.*

Letters writ by a *Turkiſh Spy*, who lived Forty Five Years undiſcover'd at *Paris*, giving an Account to the Divan of *Conſtantinople*, of the Remarkable Tranſactions in the Chriſtian Courts of *Europe*, from the Year 1637, to 1682. in Eight Volumes.

Hiſtorical Travels and Voyages over Europe: Containing all that is moſt curious in that part of the World, in Four Volumes.

The Firſt Volume of *France*, containing a Geographical Deſcription thereof: An Account of its Government, Rarities, and the moſt Delightful Curioſities, worthy taking notice of.

The Second Volume of *Spain* and *Portugal*, containing a Deſcription of their Government, Rarities, and the moſt Delightful Curioſities, worthy taking notice of.

The Third Volume of *Italy*, containing its moſt ſelect Curioſities, the various Conſtitutions of Government under ſeveral Soveraign Princes and States, their Strength, Riches, and Revenues, the Cuſtoms, Manners, Coins, and Trade of the People, together with a particular Deſcription of the City

City of *Rome*, the Conclave, the Election of the *Pope*, and the Promotion of the Cardinals, with many more new Remarks, *Price* 1 *s.*

The Fourth Volume, of *Holland*, and the reſt of the United Provinces, containing their Deſcription in general; the grounds of their mutual Union, and altering their Religion; as alſo their growth under the Houſe of *Orange*; their Government, Laws, Policy, Religion, Strength, their Trade to the *Indies*; their Fiſhery and Bank, with a particular Account of the Cities of *Amſterdam*, *Hague*, *Rotterdam*, 8*vo.* *Price* 1 *s.*

BRISTOL MUSEUM
— and —
REFERENCE LIBRARY